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MEMORIAL TO ELLA O. KYLE.

Miss ELLA O. KYLE, Superintendent of the American Mission College for Girls, Cairo, for thirty years a member of the American United Presbyterian Mission of Egypt, died June the 5th, 1912.

Funeral Services at the American Mission Church, Ezbekieh, at 4 p. m. June 5th, 1912.

ELLA O. KYLE.

HER SPIRITUAL INFLUENCE ON THE GIRLS OF THE SCHOOL.

A letter came from one of the Secretaries of the Board the day Miss Kyle was laid aside from active work, and which she was never able to hear read. In this letter there is expressed an opinion of her important position here, and to which we agree, hence I will take the liberty of quoting it: "I feel that your work in that school with all those girls, and especially with those eighty daughters of the aristocracy of Egypt, gives you a place that is **most strategic in the whole Kingdom of Egypt**, and we pray that as the days hasten by they will show to us all, that the time when the Lord will have glory in Egypt is drawing near."

During Miss Kyle's thirty years of service in Egypt, the first ten in Assiut, the last twenty in Cairo, she always took an active interest in the religious life of the teachers and girls under her supervision, but this became more intense

as the years went by, and her own experiences and joys and sorrows had made her more and more to realize the greatness and love of our personal Saviour, and the blessedness of His service. She would talk to them in the school room, in the family devotions, and in the Missionary Society and Christian Endeavor Society about their souls' interests, and also in her own room where she could more directly speak to the individual conscience. She seemed to know how to enthuse them for Christ in school work. Many of her girls have been, and are now, holding good positions as teachers in different places. She knew how to make her pupils appreciate benevolence, she setting the example, and the amount raised for good objects by regular giving, and at Thank-Offering services, has been the wonder of us all, coming as it does from people of different beliefs.

Her pupils have been taught to conduct religious meetings, and take part with great ease, and generally their manner and deportment have been the delight of many, so that the example of these girls has encouraged Moslem neighbors to send their daughters to be instructed by her also. Yesterday a Mohammedan gentleman said to me about his daughter here in the College, "I feel she is so safe here."

One of our pastors, writing to Dr. Watson, said: "May God bless the pupils and friends of the departed one, and pour out of her spirit upon them and her kindness of heart and faithfulness in duty, many times multiplied, so that we will not say, 'Miss Kyle is dead,' but we will say that her spirit rested upon many to bless as she did, and may her example and patience and work be a help at all times to higher things."

One of our missionaries in prayer yesterday asked that God would grant us each one what He had given her in such large measure, humility, fidelity, devotion and self-sacrifice. Some of the telegrams and letters of condolence spoke of the loss to the College and Mission being the loss of all Egypt, and that every one felt it a personal bereavement.

She was very much like Paul who said, "this one thing I do." She felt the responsibility of the girls committed to her care, and remained closely at work, in school time and vacation time; no visiting outside, except what seemed to be in connection with her school and pupils. It was a joy to see so much of her ideals of a college realized and the crowning joy was to have thirteen of the girls confess their faith in Christ on May 19th, a result of spiritual evangelistic meetings which had been held during two weeks in April. At her grave on June 5th, one of these girls said, "There is the grave of Dr. Harvey who baptized me, near him is the grave of the one who prepared me for the church communion."

May God raise up many more workers with a like spirit of devotion.

Anna Y. Thompson, Cairo.

NOTE.—Miss Thompson has been a missionary to the women and girls of Egypt **Forty-one years.** Her testimony concerning the departed one can well be said of her own long faithful service in training the women of Egypt for Bible work.—Editors of Magazine.

PROBABLY ONE OF THE LAST LETTERS MISS KYLE WROTE — SURELY IT SHOWS HOW STRENUOUS A LIFE SHE WAS LIVING.

Miss Caroline M. Dysert writes as follows concerning Miss Kyle:

For seven years I was intimately associated with Miss Kyle in school work. Miss Kyle was a person of genial and commanding presence. Her great executive power; her unselfish devotion to duty; her ability to rise supreme over difficulties, and even to see the funny side of things, when her heart was beset with perplexing financial worries, and her tired body racked with suffering and pain, has often been a wonder and an inspiration.

The scope of the work of this noble, busy woman, her delight and enthusiasm in it; her profound interest in the conversion of the girls in school for whom she so unsparingly gave her life; and the blessed results that she was permitted to enjoy, can best be conveyed by giving an extract from her own last letter, a last precious message from her pen and heart received by me, here, in America, June 5th, 1912, the very day she died. She writes:

"How quickly the time passes! I am always catching hold of the hours and days, trying to hold them back, wishing that I might get another letter written or something else done. It is a difficult thing to live in such a rush, all the time, that I do not have even minutes in which to tell my dearest friends, that I still love them, and am often homesick to see them. I thought when Miss Atchison came I would have greater leisure for outside things, but more pupils came, and new organizations were formed, so that both she and I have had our hands more than full.

ELLA O. KYLE.

"Our school continues to grow and prosper and we are so thankful, and so humbly glad. The winter term closed with an average daily attendance of 281 girls. Of these 98 were Mohammedan. We do not expect quite so many during the hot months of May and June. Our class-rooms are overflowing. We have been compelled to divide some classes, and we hear them recite in the Library, sewing-rooms, and even in the public hall-ways.

We organized an Alumnae Association, and it is quite a success. We have forty-five members. A Bible-study class, and a short program is arranged for each meeting, and after the exercises are over we have a social tea. It is one way in which we can keep in touch with the girls who have been in school, and keep them interested in us when it is impossible to visit them all in their own homes.

"The Domestic Science department has been a grand success. The girls have learned to cook beautifully, and now make all the cakes we need for our 'At Homes.' Each class takes its turn in serving.

"We have had a two weeks' series of most helpful evangelistic meetings, comducted by Rev. W. L. McClenahan, assisted by Miss Ely and the Cairo Mission Circle. Miss Regina Khayatt (an Egyptian) rendered most efficient service. We had a prayer-service at chapel time, and during the Bible hour. Then a service from 3:30 to 4:30 in the afternoon. We were much in prayer for these meetings, and we looked forward to a time of great blessing, and an outpouring of the Holy Spirit. Everybody attended these meetings, including the Moslem girls. Several of them confessed their belief in our Savior, but they did not dare to tell their parents. There were forty-six who came out in open confession and decided to live for Christ. Dr. Watson conducted the communion service on Sabbath, and seventeen united with the church. The rest have asked and implored their parents to give them permission to unite with the church, but they will not give their consent, as they do not want them to leave the Coptic church. We all feel so happy and so thankful."

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MISS KYLE AS A HOUSE-MOTHER.

As I drew near Egypt last fall, I felt myself overwhelmed by a sense of dread at the thought of coming to a strange land—to live for three years among strange people; but the moment the door of the College opened, and I was greeted by Miss Kyle with a motherly kiss all that dread vanished, and I felt that Miss Kyle was one at least who would not be a stranger to me. A feeling of love and admiration sprang up in my heart, that has only grown and strengthened with the passing months and with more intimate acquaintance.

As I was shown over the house I thought I had never seen one so beautifully kept, and asked who the matron was, only to be told that there was none, and that Miss Kyle attended to everything herself. "Then she must have remarkably good servants," I ventured. "No, indeed," was the reply, "Every year she has to break in new ones who know nothing, but she soon has them well trained, and then by constant supervision she keeps them up to the mark."

On asking for the house-keeper, I was told that there was none, that Miss Kyle, herself, did all the catering for her large family. When I saw the

amount of writing she had to do and the books she had to keep, and that most of her three hundred pupils paid by the month, rather than by the term, and each of them had to have a bill and a receipt every month, and besides all these duties, she did a good deal of teaching, superintended the work of her twenty teachers, did practically all of the disciplining, bought and sold every book for every girl, on Sabbath conducted Sabbath School and helped with the Christian Endeavor meeting, attended Arabic services in the afternoon and English services at night; when I saw all these things, I was not surprised that her sister in America complained of not hearing from her for months.

Miss Kyle had great tact and wisdom to be able to manage a household having representatives of not only almost every nationality and religion, but almost of every race.

Miss Kyle was a remarkable disciplinarian and so entirely did she assume the responsibility that the members of the faculty rarely heard of a complaint lodged against them. Though a very strict disciplinarian, her personal magnetism endeared her to all with whom she came in contact, and her girls would often say, "She is our mother."

Her infectious laugh would bring a smile to the lips of the most perturbed, and often a ripple of amusement would sweep over the whole dining room, at the sight (there was no sound) of her laughing. Both her laughter and her prayers seemed to come so directly from her heart that her girls always said they loved them both.

Her ready sympathy with both joys and sorrows was one of the strongest ties that bound her household to her. I remember seeing her door shut but once, when she was within, and every passer-by was greeted with a cheery smile as she looked up from her desk, or with a hearty "Come in, come right along," if a pause was made at the door-way. No matter how pressing the work before her, she was always ready to put it aside to hear the story that was brought.

Whenever an opportuntiy came for us to have a little outing, she would always insist that we embrace it, but no pleadings on our part could ever induce her to join us. "No, no," she would say, "I am too busy, but I'll enjoy it just as much when you come home and tell me of it." No matter how late the hour of our return, we always found her awaiting us, and we would all gather around her chair, as children around their mother, to give an account of our outing. If anything funny had happened, she would laugh until the tears ran down her cheeks; if anything untoward, she was the most indignant of the lot.

It must have been her young heart which enabled her to throw off the countless burdens that constantly hung around her, and to go forward each morning with renewed courage and dauntless spirit to the unending tasks of the day. Not only was hers a young heart, but a true mother-heart as well—one which seemed to regard every member of the large household as one of her own family. When one of her teachers received word of the sudden death of her father which so unnerved her that she could not sleep, she told me that in the night she would often slip down to Miss Kyle's room, and that at the very sight of her loving, sympathetic face, all her rebellious thoughts would vanish.

The day upon which she was taken ill was her birth-day, and contrary to usual custom, the members of her family did not gather around her chair at

breakfast to wish her happy returns, because they wanted to appear forgetful of the day in order to heighten the surprise they were preparing for her in a little afternoon party to which they had invited her closest friends, and at which they wished to present the little gifts, which the school-girls had asked permission to have a share in making. Reader, can you imagine our grief to learn by telephone, early in the forenoon, that she had suddenly been taken with a serious illness while calling at the Mission House on an errand, preparatory to commencement. She never knew of the surprise we were planning for her! After lingering for six days in a semi-conscious state, our Heavenly Father called her home to receive that crown of which the little farewell gift she had received only two weeks before from the Women's Board in recognition of her **thirty years'** of splendid service for the girls in Egypt was only a symbol.

Servant of God, **Well done!** Thou hast been faithful over a few, yes, manifold duties, enter thou into the joy of thy Lord.

Miss Edna Gilkeson, Domestic Science Teacher
in the Girls' College, Cairo, Egypt.

RESOLUTIONS ADOPTED BY THE EGYPTIAN MISSION ASSOCIATION IN SESSION AT SCHUTZ RAMLE, EGYPT, JULY 5, 1912.

1. In the sudden death of our fellow-worker and dear sister, Miss Ella O. Kyle, we feel the heavy hand of God upon us, and bow with humble submission to His will.

2. We testify to the faithful, strenuous, and self-denying service which she rendered for nearly ten years in Assiut, and double that time in Cairo in connection with the education and training of girls.

3. We recognize and fully appreciate her zealous and persistent efforts to secure facilities for the higher education of girls in Egypt and especially the erection and successful opening of the College for girls in the suburbs of Cairo.

4. The large attendance of our own missionaries and those of other societies and others friends at her funeral, and the deep interest manifested in the services, as well as the numerous telegrams and letters of sympathy received from one end of Egypt to the other, and from abroad, testify to the estimate in which she was held by those who knew her and the position she occupied, and also to the great loss which the mission has sustained by her death.

5. We recognize the voice of God in her unexpected death calling upon us to be dilligent and faithful while health and life remain, and to be prepared to answer the summons to rest from our labors whenever it is pleasing to Him.

6. We recommend that a copy of this minute be published in the Church papers and be sent to her nearest relatives and friends.

Committee { Andrew Watson, Anna Y. Thompson, Helen J. Ferrier.

TRIBUTE FROM THE WOMEN'S BOARD.

Realizing that the Women's General Missionary Society of the United Presbyterian Church had suffered a severe loss in the death of Miss Ella O. Kyle, President of the Cairo Girls' College, a special meeting of the Women's Board was called that some loving expression might be made concerning her consecrated life and work.

For thirty years she had cheerfully given her best service to the daughters of Egypt.

The Master whom she loved, blessed her efforts, so that the humble girls' school which she began, grew to be the first college for girls in the land of the Pharaohs. The magnificent building with its marble corridors and stairs and beautiful grounds is none too fine a monument to the one who prayed, planned and worked for years, that it might be a reality.

Three years had passed since the building was dedicated and thrown open to the class for whose benefit it existed. The glad time had arrived when Miss Kyle was to hold the first College Commencement for girls in Cairo. Busy about many things, she hastened into the home of our veteran and beloved missionary, Dr. Andrew Watson, to consult with him about the final arrangements for the great event.

While absent from the college, teachers and pupils are hastily and lovingly decorating her room—preparing gifts and a specially fine cake, "for this is Miss Kyle's birth-day." But the Father had other plans for her. While talking to Dr. Watson the message came. "Daughter, the Master is come, and calleth for thee." In answer to His loving invitation she closed her eyes on Egypt, June 5th, 1912, opening them in glory where an uncounted number of those whom she had led to the cross were waiting to welcome her.

Her life of Christian effort and sacrifice for the people she loved is a lasting memorial in our hearts and also in the hearts of all who knew of her and her work.

We are comforted in our sorrow by the knowledge that "He doeth all things well," and though the providence is hard to understand, has He not said, "What I do, thou knowest not now, but thou shalt know hereafter."

Our heartfelt sympathy goes out to the teachers and pupils in the College, as we realize that they will feel, more than others, the loss of her mature judgement, wise counsel, and tender sympathy.

Her associates in the mission work of Egypt have been sorely bereft in the "going home" of this dear sister with whom they had lovingly labored for three decades.

Her immediate relatives and friends will hear her voice and see her sweet face no more until they too are called to that country where partings never enter. They have the assurance of His word, "She is not dead," according to His promise, "He gave to his beloved, sleep."

The women of the church have sustained an irreparable loss, but look up through their tears to the One who said "I will never leave thee nor forsake thee." We are reminded that our times are in His hands and that we must be up and doing while it is day.

May it be that many of our young women, when they read the story of Miss Kyle's life and service, may be stimulated and encouraged to follow her bright example, and early say to their Lord, "Here am I, send me."

Committee of The Women's Board.

Pittsburgh, Pa., August, 1912.

"MOTHER OF A THOUSAND DAUGHTERS."

A day or two after I received the message that my dear friend, Miss Kyle, had been called home, I sat reading the fifth chapter of Galatians. When I read the words, "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control," I said "That describes her; she was a Spirit-filled woman."

The last mentioned fruit of the Spirit was one of her particular charms. She had fine executive ability and in a marvelous way she directed the affairs of the Boarding department and superintended the work of her large school. Little annoyances that would have disturbed many people were met with great calmness. She had that "poise" that is so desirable among women of culture to-day. With Miss Kyle it was heart culture that kept her calm and sweet under trying circumstances.

This "Mother of a Thousand Daughters" in Egypt has left a lasting impression on the lives of the young women who have been under her care, and her influence will live for years to come. Many a mother will lull her young babe to sleep, singing "Safely Guarded," because Miss Kyle taught her to sing sacred songs; many a little one will be taught to pray because Miss Kyle so lovingly led the mother to understand the meaning of "Our Father in Heaven;" many a young minister will grow up to be a preacher of righteousness among the dwellers in the Nile Valley because Miss Kyle taught his mother to put "first things first."

She was specially burdened for the girls of the higher families among the Mohammedans. It seemed that she was just beginning to realize her ideal work when she entered the beautiful new college, to which the daughters of many beys and pashas were attracted.

To us it seems that she was indispensible to the work but it may be that Miss Kyle's home-going is God's way of calling the attention of many young women in the church to the great need in that dark land "where the Crescent still defies the Cross."

Mrs. J. P. White, Manhattan, Kansas.

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When Miss Kyle was called home, June 5th, the first shock of surprise and sorrow was barely over, when the question echoed and re-echoed in the thousand hearts, "What will the College do without her?" She had so completely given herself to the work of establishing and building up the Girls' College in Cairo, that she herself seemed an integral part of it, incapable of separate existence. I was one of her first American teachers and for three years I saw her gladly give every ounce of energy, every waking thought, and nearly everything she owned for the higher education of young women in Egypt. Think of it! Not a women's college in all of Egypt! She determined there should be one, and with undaunted courage and a faith that removes mountains she went forward and the dream came true and the beautiful college near the Khedive's palace stands as a fitting memorial to her unselfish devotion to the cause.

But I do not believe this college, beautiful as it is, is her best memorial. Her influence on the girls committed to her care molded their character, and in their lives and those of their children she will live forever to the glory of Christian womanhood. Her large ideals, her grasp of details, her untiring

energy, and her devotion to her work made a lasting impression on teachers and students alike. She had unusual executive ability which made it possible to conduct a school of high rank in spite of crowded quarters and limited resources.

1902 stands out in my mind as a specially trying year. It was the awful year of cholera, and death and wailing was on every hand. There was great personal danger in opening the school in September, but to delay the opening meant loss of students and of reputation. It was a serious question to decide but Miss Kyle's faith triumphed and the school was opened. Her faith had many a test. The young lady missionary associated with her was stricken with typhoid fever; girls came from cholera-smitten homes; servants bought food from infected quarters; contagion was in the air; but the loving Father brooded over her charges and sent relief with the cold weather.

Words are inadequate to portray the heroism of her life, but those for whom she cheerfully gave it, and the teachers who worked with her give loving tribute to the great heart that has passed from wearisome toil to the reward prepared for those who serve the King.

Anne Belle Ferrier, Knoxville College, Knoxville, Tenn.

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What greater testimony could we have of the deep influence of Miss Kyle's life upon her girls than the words of one of her spiritual daughters from a non-Christian home, at the moment when the sad news of our loss was broken to her devoted pupils, and all were overcome with grief:

We mustn't mourn for ourselves. This is not what Miss Kyle would have us do. We must be strong and help others." How unlike Eastern custom but how true to the teaching of her who had moulded their lives.

In death as in life, Miss Kyle belonged to her dear pupils. Her last inquiries were largely about them. She had been mother and friend as well as great organizer and teacher—how thorough a friend and helper she was, only those whom she loved and helped can say. Another of her girls wrote at the close of the school year: "When I pray I always think of dear Miss Kyle. She was so good to us. She was just like our mother. But we must not be selfish for she has gone to rest where it is better for her. I am quite sure it is, or God would not have taken her from us."

When it came to taking up the work where her hands had left it, and others performing the duties which had been hers, it was equally hard for servants, pupils, teachers and missionaries; but, knowing that the Father could supply the needed strength to carry out what we know would be the wish of her whom He called to Himself, we went forward, ever conscious of the spirit of the one, who had given her life and her all so unreservedly to the work, living on and controlling the life of the school.

Most impressive was the hush everywhere as was also the endeavor of everyone to help bear the burdens of other heavy hearts and weary bodies. All religions and sects were drawn together in love and sympathy seeking comfort in the Gospel of Jesus Christ. Many girls went to their homes full of determination to give more of themselves for the salvation of Egypt.

The influence of her life is destined to increase with the years, as that of a consecrated missionary and educator, who dreamed great dreams for the women of Egypt and knew how greatly to carry the dream into realization.

Miss Ada B. Atchison, Assistant Principal Girls' College at Cairo.

Having been associated with Miss Kyle for two years in the Ezbakiah Boarding School, I gladly bear testimony to the happy relations which existed between us always. I found her a most congenial co-laborer. Though her junior in years and experience she took me into her confidence and together we discussed the best interests of the school.

Whn she left on furlough and I temporarily filled her place there was not a detail of her work which she had not carefully explained to me, thus making the task a much easier one for one so inexperienced as I at the time.

She had a mind "equal to a man's" as one of our senior men missionaries said. She possessed rare organizing and executive ability. Everything in and about the school was carried on with a dispatch which made us marvel. But with her business ability there did not go a "mannishness" which made it objectionable. She was a true woman with a tender heart and a deep love for her girls and her friends. She seemed such a strong friend upon whom to lean and in whom you were never disappointed.

Her death brought me the realization that I had lost an "elder sister" as well as a most capable fellow missionary. Helen J. Ferrier.

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One evening during our Conference with Dr. Watson, it was my privilege to take a walk with Miss Kyle. The advice which she gave me at that time and the kindly interest and sympathy she showed towards the work in Benha will never be forgotten. Lillien J. Pieken.

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THE GRAVE OF MISS ELLA O. KYLE, WHO DID SO MUCH FOR THE UPLIFT OF WOMEN IN EGYPT. HER GRAVE IS NEXT TO DR. HARVEY'S LOT AND MONUMENT AT CAIRO.

BIBLE WORK IN EGYPT IN CONNECTION WITH THE AMERICAN MISSION.

By Anna Y. Thompson, Cairo Egypt.
A Missionary for Forty-One Years.

THE number of women taking lessons in their homes through Bible women last year was *four thousand one hundred and eighty-eight. These have been taught by thirty-seven Bible women and two men.* The irregular hearers are reckoned at about twenty-eight hundred a week. Less than a third of the whole number enrolled are Protestants, more than half are Copts, and about three hundred are Moslems. This summary represents districts from Alexandria to Luxor, and there is a wonderful difference in the efficiency of the workers, and the results of their work. In many places the women are anxious to read so that they may take part in the singing and reading in our church service. In other places the people do not want to hear about Jesus, the Son of God.

Recently a Mohammedan man appeared, while one of the Cairo teachers had a company of Moslem women about her reading to them at the door of one of the huts. The man told her that he had ears to hear, but that he is a Mohammedan and expects to remain one; that we had stolen the Virgin, and their prophet, Eissa, (Jesus) and had tried to make Him the Son of God. This teacher has had a great influence on these ignorant poor women, and many of them have put off the charms of different kinds from themselves and their children. They are trying to have less quarrels among themselves, and quite a number of them can repeat verses; while others are afraid to say verses lest their religion be endangered. Yesterday there was a nice little company of women in a court, who seemed very appreciative of our teaching and prayer, and the Bible woman in a nice way spoke of *their Fatha* and the Lord's Prayer of the Christians, which is *our Fatha.* They were willing to repeat it after her, and the two men who came in made no objection. In a village last week, the people seemed afraid to listen, even saying they did not wish to hear, but were ready to sit through what we had to say. In another place women or boys carried a chair for me from one small house to another and all were most respectful and willing. The teaching of our Saviour about loving enemies, and forgiveness, seems to always win their hearts. It seems such a pity that Christians do not always represent Christ's life and spirit. It makes one think of God's promise to Israel that "the heathen shall know that I am the Lord, saith the Lord, God, when I shall be sanctified in you before their eyes."

Our great hope is that each one of our Christians shall be a holy example in living, and like Paul, in preaching to others. Many of the Eastern nominal Christians do not wish to have Moslems enter their churches, lest they mock at the church service, and they have been brought up to look on the Moslems as enemies of their religion.

This week after a prayer meeting for women, in a Coptic house, while going out I saw a Moslem servant sitting at the outside door, and asked him if he could read. He said "what difference does it

make to you, your books are not ours." I assured him that our Bible should be theirs and our Saviour theirs. But he said, "No, if they go to church they make me remain outside." I gave him the sermon on the mount which has lately been printed in tract form, and he seemed grateful.

It is much easier to reach men than it is to reach women, for a man could go and sit at a shop, buy something and talk on religion, but if we women go to unknown houses where we have to knock at the doors to gain admittance, we might not be welcome if we would say we came to read the Bible and tell them of the

ANNA Y. THOMPSON AND THREE BIBLE WOMEN AT A WOMEN'S PRAYER MEETING.

Saviour. Here is where the schools will open doors, for wherever people send their daughters to our schools, the missionary ladies and teachers are welcomed. Medical work opens up many doors also, and it always appeals to the people for there is a great deal of sickness and suffering in Egypt. We certainly need much wisdom and a great deal of the power of the Spirit, when talking to most Moslems, for even the women do not recognize their need of teaching, very often, and they are so pleased with their own prophet and religion, and seem to feel that divorce is not so bad. Yesterday while speaking to a man of some knowledge and position, he said to me, "But divorce is common in America." I told him it is in some places, but that it was not God's way, adding, "What would Adam have done if he had quarreled with Eve."

In our Egyptian churches nearly all the pastors have special meetings for women, once or twice a week, and in a few places women are able to conduct these themselves, if there are educated women among them, or Bible women of ability. In Assiut there has been a great movement among our church women since some revival meetings which were held there, and volunteers go to different districts, two or three together, either themselves or in company with a missionary lady or with Mrs. Moosa or Mrs. Maawad, (the pastor's wife). Sometimes these meetings are conducted for Coptic women, and sometimes for great crowds of Moslems in villages. A man told me once that he had never believed that Moslems would be converted, until his own brilliant, consecrated daughter began teaching religion to the men on his farm, and since that time his views were quite changed. Some of the missionaries and others have been great object lessons in encouraging the faith of our Egyptian Church, and in adopting new methods of reaching Moslems. "Egypt for Christ" is more frequently heard than formerly, and some are longing for its fulfillment. There is a good deal of difference in the style of conducting meetings for Christian women, and for

those of Moslem women. In the former, a person can take up a regular portion or book and expect help in remarks, verses and prayers from different people present who are at all taught in religious things, and there is as much decorum as during most meetings at home. Sometimes visitors who are late coming in, insist on going around and shaking hands with every one she passes, or some child disturbs by crying. Sometimes quarrels have to be settled by the Bible women and the missionary which takes a good deal of time and patience.

But in the meetings for Moslems, a person must not be surprised if there is more or less talking and coming and going taking place all the time, and a good deal of confusion. The great thing there is to appear unruffled and serene through it all. Praying is not always easy either, for their ideas of prayer are different from what we have been taught, so it is necessary to explain what prayer is, and give in an informal way examples of adoration, or confession, or petition, or thanks-giving; and this manner is always acceptable.

It is the custom in Mission Hospitals to have Bible women resident in the buildings, who (or the missionaries) will give religious instruction and have prayer with and for the patients. This is also done in the clinics, and in this way the Gospel reaches many hearts and homes, willingly and acceptably, or with rejection and want of approbation. Persons who have gone visiting villages by boats, both in Upper and Lower Egypt, have often been encouraged by seeing some effect from such teaching, even in unlooked for places.

It is the desire of all to improve the knowledge and spirituality of the workers, and good results have followed the union meetings for Conference and prayer which have been held in Zeitoum, under the guidance of a sister mission. But the great desire of many hearts was fulfilled this last winter when it was made possible by a grant from the Women's Board to have a Conference in Assiut especially for Bible women and missionary women who were more or less engaged in Bible work. The three men speakers were fine, and the women who took part all seemed to arouse the workers to greater devotion, and prayer and work for Christ. One woman said, "We have been sitting in the heavenlies." Another said, "They were the best days of my life." Another young woman from town said, "O Lord, I never saw the value of a soul until yesterday. Forgive me for the past, and enable me to work for Thee in the future."

In Cairo where there are fourteen Bible women scattered over the city, there is now a meeting once a month at Mrs. Harvey's house, and since January Dr. Hunt has taken time to come to meet them and give an address to them on Romans.

A certain amount of time is spent in prayer for the work and for one another. Their monthly reports are handed in, their salaries distributed, and some interesting experiences or conversations are read from their monthly books.

All of these women are in touch with their superintendent and others, at least once a week in prayer meetings in their districts. The past season some congregations have had special sessions for women, during meetings which were held in the congregations for the deepening of the spiritual life, and women are now attending the Annual Conferences for prayer. May much prayer be offered for all these workers and their work, for only God can give the means effectual to salvation.

THE SERVICE RENDERED BY OUR MISSION COLLEGES IN EGYPT TO THE VALLEY OF THE NILE.

By Prof. R. S. McClenahan, Assiut, Egypt.

THE colleges of our mission in Egypt are two — a sister and a brother. They are the Cairo College for Girls, and Assiut College for boys and young men. The sister, as a school, was born several years before the brother institution. The Girls' School was opened in 1859 in Cairo, and reached the stage of a college in 1910. The institution at Assiut was started in 1865, and passed more rapidly through the stages of day school, academy, high-school to become a college many years ago. For several years a theological department was conducted in connection with the College at Assiut, later removed to Cairo.

The Cairo Girls' College was for a full half century the pioneer in the education of girls in Egypt. When, a generation or two ago, the education of girls was most unpopular in Egypt, and common opinion was that to give a girl or woman even the capacity to read and write only made her more a cause for mischief, this school was directing the public mind to better things, both by its example and by its produce of nobly trained lives. The episode of Bamba and her marriage to the Indian Prince Dulip Singh is but an illustration of what the school was doing in those days.

The girls attending this school were from all classes of society, especially from the middle class, and from all varieties of the heterogeneous population of Cairo and North Egypt—Egyptian Moslem and Coptic girls, Roman Catholics, Greeks, Syrians, Maltese, French, Turks, Jewesses, Italians and English and others.

The evangelistic character of the school has always been maintained. Never did a girl enter the school without coming to know more of the Gospel than she had before she came. What a contrast that center of influence for purity and moral character and enlightenment and Christian womanhood was to the environment of that great and wicked city! From it they have gone back to their homes and borne the light to hundreds and thousands who have not dreamed of such things before in their lives.

Cairo Girls' College.

Since the expansion of the school into a college in 1910, its influence has been even greater and more far-reaching. For the past nineteen years, Miss Ella O. Kyle has directed its progress, and never did one exhibit more devotion, more earnest, consecrated zeal and fidelity, than she did. She has just been called to her reward; suddenly, unexpectedly, the call came early in June of this year, and she bade farewell to her life's work, which was just developing out into what she had faith to believe it would become.

Since the expansion of the school into a college in 1910, its influence has been greater and more far-reaching. Miss Kyle had recognized the urgent need, and appreciated the unlimited opportunity which a real, thorough, modern Girls' College could have in the city of Cairo. Her vision was realized, and the College is the result. When it was dedicated in 1910, Col. Roosevelt being the

principal speaker of the occasion, the attention of Cairo and Egypt in general was attracted to the potential of the college education of girls. It had been undertaken as an experiment, and experiment of faith. Immediately it was manifest that the undertaking had been divinely inspired. The College was filled and crowded, and a waiting list had to be provided, within a few months.

The constituency of the new College is somewhat different from that of the school from which it emerged—the Ezbakiyeh Girls' School in Cairo. The girls are from the very best families of Cairo and all Egypt. The last printed information (read the latest report of the Board of Foreign Missions) states that 91 of the 320 girls in attendance were daughters of Beys and Pashas. 96 of them were Moslem girls.

The Ministry of Education of the Egyptian Government makes a study of the enterprise and methods of the College. Every one recognizes its distinctly evangelistic character. Every girl receives instruction not only in the Scriptures, but in Christian morals and ideals of living as well. The service of the College extends out through the other schools of the mission, which prepare girls through the ordinary instruction, and look to the College for more advanced instruction. Its service extends to the other schools which emulate its work in the supply of teachers. Its service extends into innumerable homes and lives in Cairo and throughout Egypt, and has a very large share in moulding the mind of the public into providing better things for the enlightenment of women.

Assiut College.

When Dr. John Hogg, in 1865, established the work in Upper Egypt, both he and others recognized that Assiut was not only the capital of the whole district south of Cairo, but was also the most important center of the Coptic community of Egypt. And just as Christ and the Apostles appreciated the strategic value of "beginning at Jerusalem," so it was evident that beginning from Assiut a large and valuable influence could be secured for the evangelization of Egypt, through utilizing the evangelization of the nominal Christian community, the Copts. The fifty-seven years of the history of the College, which was founded by Dr. Hogg, and whose activities were so ably directed by Dr. Alexander for some thirty-five years, have proven the wisdom of the choice. God has blessed the work and service of Assiut College in a remarkable way. For years it was the only school in Egypt giving more than the most elementary education to Egyptian youth, except the two or three Government schools in Cairo, whose curriculum and activities were most narrow and limited. These Government schools were mere civil service schools, with no attempt at elevation of character or breadth of education, and were for the rich, to the exclusion of the poor.

Not only was, and is, the College at Assiut unique in Egypt in being a Christian College, a thoroughly evangelistic Christian training institution, but it was and is broader in its scope of instruction and inspiration for life. Its students, more than any others in Egypt, have constantly before them the ideas and ideals of service for God through service to mankind.

As is the case in the Girl's College, (or was during the first fifty years of its career) the College at Assiut draws its students largely from the middle classes of the people, with not a small proportion

of the quite poor, and some of the quite rich. However, there is a wider range of the communities from which the College students come, and to which they go for their life's service. They come from all parts of Egypt (783 of the 915 who were enrolled in 1911 were boarders on the College grounds) and go forth for service from the Mediterranean Sea coast to the far confines of the Sudan. The 154 schools for boys in the Evangelical Church of Egypt, private Moslem and Coptic, Government and other schools, and those of other missions in Egypt, send up scores of students each year to the College, and in turn receive scores of teachers who have had their education in the College. This is especially true of evangelical and Coptic schools, which require about one hundred teachers each year.

Some one has compared the work of the College to the banyan tree. Its branches, bending down to earth, take root and spring up, to again propagate themselves farther as the circle of growth widens and increases.

These young men go out from the College and become the preachers and preacher-teachers who plant new evangelical communities all up and down the valley of the Nile. The schools and churches become the neuclei for Christian enlightenment and intelligent leadership. Their greatest equipment is that *they know their Bibles,* in which they have daily lessons, in addition to other Christian means of grace. They are to be found on the side of moral and social reform, and are usually the most active leaders of thought in such matters in their communities. When the very important Coptic Congress was held in Assiut in 1911, a representative assembly of influential men from all Egypt, when such remarkable propositions were formally laid before the Egyptian and British public looking toward Sabbath observ-

CONFERENCE FOR BIBLE WORKERS, ASSIUT, DECEMBER 28, 1911.

(See Page 69. Some Echoes from this Conference. A wonderful picture for our Church to look upon.)

ance, etc., the leaders of the Congress were Assiut College men. There was nothing of the rabid, radical character to the Congress, but its work was conducted upon a conservative and loyal basis, and in such a way as to command the respect and confidence of the best people.

The Synod of the Nile many years ago made it a condition of receiving students for theology, that they complete the course of study of Assiut College. The consequence is that the Synod is now a most remarkable example of a successful self-governing, self-propagating native church, rapidly forging toward self-support. It is superintending a work scattered all over Egypt and extending into the Sudan, and is wide-awake to the problems of evangelization, education, the enlightenment of women, the state of the Moslem world, and the uplift of the nation. Its organization is splendid, and its efforts toward a higher spiritual life, as indicated by the frequent conferences for prayer, etc., show that it recognizes the supreme importance of this spiritual equipment. The graduates, ex-students, undergraduates and teachers of the College are second to none in these activities.

Just here it may be remarked that the whole staff of thirty-two professors and instructors in Assiut College, with two exceptions are earnest Christian men—the two being Moslem sheikhs for specialized instruction in Arabic language.

Not only are the services of the College felt in the religious and educational life of the nation, but the whole social fabric of the people feels it also. Of the 237 living graduates up to date, 85 had entered the ministry of the Gospel, 61 were in educational work, and 91 were government officials, merchants, clerks, bankers, farmers, editors, physicians, etc. Alexandria, Cairo, Tanta, Monsura, Zakazik, Minya, and other cities of Egypt, and scores of villages, know the influence exerted by these men who have been graduated from Assiut College. But there is a far greater number of those who have never graduated, but who have received their education there, and who are scattered through the towns and villages in every department of public and private life. They are conspicuous for their higher ideals of life. If it is asked why so many have not completed their course, the answer is that during these past fifty years, when education in Egypt has been at a premium, a few years of study placed a young man far above his neighbors in ability, and the education having become stock in trade, he was able to utilize it without going far enough to secure a diploma. Hundreds of the young men from the College have gone out for one or more years of teaching, to return and take up their studies if the circumstances permitted. If not, they have become nevertheless workers in the churches, heads of families and communities, where the Bible is known and reverenced, and ambitious to show the world an example of Christian progress.

Not less than 150 former students of the College are in the Sudan, most of them being government officials, but among them also business men, preachers and teachers. The students of the College, since the founding of the work in the Sudan, have never ceased to have a large share in the financial support of their fellow-students in the evangelistic work in Khartum, Umderman, and other places.

Locally, the College is a large factor for the enlightenment of the people. The work of the very active Students' Christian Union, with over 150 members, and

a large and influential student volunteer band, is felt throughout the whole student body of 700 young men, radiated thence out all over the country. No less than 20 towns and villages, within a radius of perhaps twenty miles from Assiut, are evangelized regularly throughout the year, the students going out two and two every Sabbath, under the appointment of the evangelistic committee of the Union.

The students contribute voluntarily almost $1,000 per year at their preaching and Sabbath-school services, for the evangelization of the valley of the Nile. The secret of their gathering so much is that at the first of each session, each one pledges how much he will give weekly, as he is able, and then fulfills his pledge. Systematic giving and a participation in the problems of bringing the Gospel to Egypt and the Sudan thus becomes his habit, reflected in later years in his life as a man. Moslem boys, Jews and others, catch the spirit, and contribute also.

Years ago, the students of the College, for their own benefit, began the issue of notes on the Sabbath-school lessons, copied on the gelatine pad. As some of them went out to found new communities elsewhere, and following the example of their College life, they started Sabbath-schools and began to call for copies of the notes on the lessons. The result is that to-day not less than 11,000 copies of the lesson leaves, in Arabic, each week are distributed among the 273 churches and communities in Egypt and the Sudan. (Banyan trees again.)

Branches of the College Christian Union have been organized in many places by those who have gone out as preachers or lay workers (some more banyan trees).

To state it briefly, the two colleges, Cairo and Assiut, have rendered a service unique in Egypt. Think of one nation of almost twelve million people, with only two Christian Colleges for the education of her youth. America has scores if not hundreds of them. India and China and Japan have dozens. Even Turkey has quite a number. Egypt has *but two,* but these are far-reaching in their service, thank God, both in quantity and quality. The testimony of such men as Dr. John R. Mott, Dr. S. M. Zwemer, Mr. W. T. Ellis, the noted correspondent, Lord Cromer, President Angell of Ann Arbor, and scores of others, leaves no doubt as to the real active evangelistic character of them both, and their position in the non-Christian world.

While appreciating, to some human extent, the limitations of our work, and conscious of our own shortcomings, and while assured of ourselves that the work could have been done infinitely better than we have done it in the past, still we do feel that our Church has reason to thank God and take courage as she considers her opportunity for service for the Master through these two colleges.

STRATEGIC POINTS IN MISSION WORK IN EGYPT.

By Rev. Thos. J. Finney, D. D., Alexandria, Egypt.

TO-DAY, when the tremendous importance and difficulty of the evangelization of the Islamic world is looming up before the minds of the Christian world and becoming a great burden upon their hearts, I have been deeply impressed with the fact that the United Presbyterian Church is becoming more and more alive to its opportunity and responsibility as occupant in one of the most important of the Islamic countries, and is inquiring very definitely as to the strategic points of attack and the best means of taking advantage of them.

This means that the church is more alive than ever before to the SERIOUSNESS of its missionary work. It means also that the church realizes more fully the inadequacy of its present missionary force for waging successfully this warfare in which it finds itself. It shows also that the church is determined to find out strategic points and take advantage of them in its larger and more complete campaign for Christ.

Our mission has always tried to follow Paul's example who chose a "chief city of that part of Macedonia" where he founded a strong church and from there extended his work. Alexandria, Tanta, Cairo, Assiut, Luxor and some other places are regarded as strategic points. In each of such large towns there is a regular equipment for missionary effort, intended to give the Gospel light to the place but the direct and definite effort in these centres to impress deeply the minds and hearts of men and women, boys and girls with the supreme meaning of the cross of Christ, is of great importance because of its central and radiating influence over a larger constituency than the population of any one of these great centres. Thus these centres when properly manned have an extensive as well as an intensive importance.

Those who are not satisfied with the chief towns as strategic points, will find another vantage-ground in the various departments of mission work. Each department has clearly justified its existence in that it has proved true to its strategical purpose.

The first and supreme one is the Evangelistic, which includes Bible study and teaching in pulpits and in prayer meetings, in various classes in schools and churches, in circles of men and women as Bible students, correspondence by letter with inquirers, missionary societies with their junior and primary auxiliaries, book depositories and reading rooms, religious lectures and addresses in schools and public halls and above all the evangelistic tours on the "Ibis" and "Allegheny" besides the tent work in connection with them and sometimes at Ramleh and elsewhere.

The Educational Department has fully justified itself as a vantage-ground if for no other reason than the fact that more than half the membership of some congregations was brought into the church from mission schools. Other congregations have a large percentage of their membership from and through the schools.

The Bible study and the catechism (shorter and Brown's) with the enforcement, as well as the teaching, of Christian principles in the schools, do give missionary importance to them. Above these is the College with the Bible, Chris-

tian ethics, religious histories, study of comparative religions and the study of sociological principles for the social and national life of Egyptians. But supreme under this department is the Theological Class whose name indicates its character.

Book distribution with its book-stores and colportage, including the important work of distributing Bibles and religious books, together with the effort of colporteurs in leading men to Bible study in unoccupied towns and villages and in preaching wherever possible, is also both a pioneer and an aggressive effort.

The Hareem work, whether in the hands of a lady missionary or a native Bible woman, going with its message into homes, pushing its way through one house into another and finding its way with its light into many dark places, is one whose value as a strategic move can not be over-estimated.

Finally, the Sabbath School has always been a most fruitful vantage-ground for direct Christian work.

The thought and effort of evangelization runs through all these various lines of activity and the mission has made them, as far as human oversight can do, ground for aggressive campaigning.

There are, however, certain points in the movements of Islam which are of supreme importance.

First, The Intellectual Awakening Evident Everywhere in Egypt.

This is evident not only in the great centres but also in towns and villages throughout the country.

Every department of mission work comes in contact with this awakening so when we view this awakening, the fact of it, its meaning and its movement, we get a strategic point of remarkable significance. The unsettled minds and lives of thousands in Egypt have created a situation, we do well to inquire about its meaning and whither it tends. The demand of thinking Moslems who formerly took their own religious language without question but who, to-day, want to find a real meaning to such language that they may have a more sure anchorage, has brought about a crisis in the thought of Islam.

Many Moslems are saying that if the Koran is a language of religion it should have a practical meaning, intelligible to all. Many of them are distinguishing decisively between the Koran and their traditions, denying the latter the dominant place formerly assigned them by their fathers in daily life. "Back to the Koran" is a very strong cry one hears in addresses, and reads in their books, pamphlets and daily papers and this cry has become rather universal in the ranks of Islam, creating a situation which our church in seeking for salient view-points for a more aggressive campaign, must study and understand and take advantage of.

The situation is both acute and portentious. It calls specially upon the church to line up its forces to provide for the exigencies of the times. It calls upon the church to study the creed of Islam and to know it. It calls upon the workers to recognize any truth there may be in it and to find out the chief points of contact with Islam in belief.

What has Islam taken from our Bible and our church traditions. What is the truth as it is in their minds that should be in ours and immediately utilized. We are called upon to view the movements of thought among Mohammedans (Moslems) from the heights of religious verities and to lay hold of the best ways and means for determining with them the facts of religious history and the certainty of a final and trustworthy revelation from God.

We are called upon to declare, simply and in love, the meaning of the cross to

a people who despise both the form and teaching of that cross. We must, without losing the opportunity, rightly interpret the providence of God in bringing about this great opportunity and this new movement and we must set our outposts of missionary effort, right at this very point to meet, with a commensurate effort, this Islamic activity.

A Second Special Point is the Evangelistic Opportunity.

He who hears of opposition and the antagonism of Islam toward Christianity and interprets it to mean delay in the progress of the cause of Christ must again read the Acts of the Apostles and read it all right through.

He who thinks of the opposition and believes from the fact of opposition that the church may well rest in its camp a little longer, quietly, fails to read properly I Corinthians 16:9. The day was when Islam was slumbering and took no notice of the encampments encircling them. Their opposition arises from a knowledge of a crisis where decisive moves must be made. An eminent Moslem said to a missionary in Alexandria, "The day was when Islam was like that," holding his cane perpendicularly; "To-day it is like that," holding it at an angle of about 45 degrees, but, "Tomorrow it will be like that," throwing his cane flat upon the ground. The consciousness of a severe compact with a hitherto unknown or unrecognized Christianity is a most trying experience for many Moslems. They had thought they knew and understood Christianity but they find that Protestantism from the West stands for principles of conduct and life they never heard of and for doctrines that falsify Islam.

Their very opposition to the Gospel message, with its light that has come to their cognizance, awakens inquiry among the masses. More Moslems are attending the various churches and evangelistic meetings, are present to hear the missionary on the mission boats, inquire for the missionary's house and read his Book and books, privately often, a fact, the assurance of which we have in the experience of many whose first reading of the Bible was in secret and who assure us that hundreds are so reading the Word to-day.

All this brings to the missionaries' hearts the burden of a great door and effectual opening where they are brought face to face with over 10,000,000 of the inhabitants of Egypt. The movements of inquiry is not in one corner of a country but it touches the whole nation and that nation the intellectual and religious centre of Islam. The fact of their organized effort to oppose the truth, with religious societies and revived effort to educate leaders for teaching their people, the fact that the Government demands five copies of our religious paper, weekly, to be sent to the Government Ministry and the fact we are not allowed to hold meetings in streets, with even the movements of our evangelistic missionaries under the surveillance of Egyptian authorities, sometimes, all show something of the impresion made upon a nation. Under these conditions many of the native church members are moved to bind themselves into prayer circles to pray and work for Moslems, specially; they see the opportunity. It is ours also. Will we not seriously contemplate the meaning of this opportunity.

The Native Church for the Evangelization of Egypt.

We come now to a third and most important view-point which must be seized at once, if we really mean to take vantage-ground for a definite aggresive cam-

paign. This is the native church as an effective means for the evangelization of Egypt.

While I insist upon the fundamental necessity of the American church's bearing, because of its abundant, God-given light and means, the chief burden in finance and leadership for some time, still I do not lose sight of the share the native Christians must take in the evangelization of their own people. A very great burden of responsibility is upon them. As sons and daughters of their native land they naturally inherit a grave burden in Christ's cause. Because of their knowledge of native instincts and aspirations they more readily enter into the thought-life and heart-life of their own countrymen and therefore more readily and more easily and even more deeply touch and mould thought and taste. This will ever enable them to interpret rightly the movement of their own people and direct it.

Nothing, after a missionary's own direct effort in evangelization, appeals so strongly to me as does the need for adequate leadership for and in the native church. This must come primarily from the missionary but with wisdom and tact he must devote his influence to the development of the available forces for leadership in the Egyptian church itself.

The missionary can not do this and at the same time be burdened with the financial and administrative routine incident to ordinary mission work. He must be free for Bible study and for prayer and for continuous association with the native community within the church and without it.

If our church in America wishes to lay hold of a vital point in the situation today in Egypt it will take immediate steps to provide an adequate plan for the thorough development of what is, or may be found to be, in the native church, to direct, vitalize and quicken the spiritual forces, God has called into being in Egypt.

Our church in America can do this by giving such addition to the missionary staff that the men who may possibly be used of God to this great end may be free to do it. It would be helpful if a leader of Christian thought and Bible study in the home church could be sent out for a short time each year. This is worthy of the home church's best consideration for any such effort would not only strengthen the hands of the missionaries but it would fill the hearts of the Egyptian leaders with inspiration and their notebooks with ideas as did the effort of Dr. W. W. White and his brother, Mr. J. Campbell White, during their visit in Egypt years ago. The Egyptian Christians would appreciate advanced teaching on evangelism and are even anxious for it for themselves and others.

The church is asked to give, prayerfully, its best attention to the fact of an awakened Islam, a sensitive Islam and to the impending judgment of Islam for they shall within the next few years judge us whether or not we really want the blessings of the cross to be theirs as ours and while the three main considerations, given above, show something of the urgent call for immediate aggressive movement on our part, worthy of the situation and as well worthy of our faith and devotion to Christ let it be remembered that in taking Egypt for Christ, we take the intellectual and religious centre of Islam.

DIFFICULTIES AND ENCOURAGEMENTS OF CHRISTIAN MISSIONS TO THE SUDANESE.

By Rev. J. Kelly Giffen, D. D.,
American Mission, Khartum, Sudan.

DIFFICULTIES arise on every mission field, and although each field may have difficulties that are peculiar to itself, yet there are so many common in every field, that we need scarcely mention those that are common to all.

There still remain some people at home who think that there are no difficulties on the foreign field, or if any they are very small. They imagine the heathen and the pagan ready to sit down any where and listen to our message. They forget, oft-times, that there is a lack of proper intelligence to comprehend the message, and that often it will require long years of training to bring the truth home to the simple mind. Then too, there is a lack of the sense of sin, and the need of a Saviour.

But no doubt there are some difficulties that are peculiar to the Sudan, or at least are not common to all fields. Difficulties there are many and we have not come to the last of them yet. But on the other hand I wish to say that there are no difficulties so great that by the help of the Spirit of Christ we may not, all working together, and all praying together, and all giving together, very soon overcome them.

1. *Climate.* I am going to mention climate first, because with the thermometer, here in the room where I am writing, at 106 degrees and with the Government shade register 116.1 degrees, I must do something to get it off my mind. It is true that there are not many days like this, but there are many days of great heat, and there is long continued heat, that presently saps the vitality. In other parts there are mosquitoes and *malaria,* and even though there is no malaria, the mosquito is a very great annoyance. Insects and pests and heat do not afford ideal conditions for one to do the most and most efficient work.

Even good work can only be accomplished by frequent changes to a cooler climate. Some require this change oftener than others. Unfortunately, the Sudan does not afford any place that is accessible, where such change can be had. Therefore long distances have to be traveled, through heat and dust, to secure the needed change. The climate varies in the Sudan at different points, and the difficulties arising are not quite the same in all, but the treatment for the effects of climate is the same—*change.*

Long journeys are expensive. Moreover such changes take time. This all means more missionaries to do the work that might be accomplished by a fewer number in a cooler climate. I have been told that one of the missionaries in Constantinople worked for 64 years, and had but one change to America. This could hardly be possible in any part of the Sudan. So the climate necessitates a greater number of missionaries, more money for salaries, more houses to be provided, more journeys to be paid for, and other expenses to be met. A larger force must be maintained, and provision must be made for more frequent breakdowns in health, or to fill vacancies from death. Yes, the climate has a good deal to do with the expense of a mission. And

yet the expenditure is always a trial to every missionary. "The mission's finances," or similar phrases, are never out of the missionary's sight or hearing.

Then, too, there are some people that cannot live in a tropical climate, no matter what you may do for them. This is a very great misfortune. Then one woman tells me that "dust, constant, continuous, never-ceasing dust," is a difficulty. I agree with this, for just now as I am writing a dust storm is blowing, and I must sit here in the mud formed from the dust and my own perspiration, with the doors and windows closed, but ineffectual to keep out the storm.

2. Another difficulty of carrying the Gospel to the Sudanese, is the vast extent of territory for, what at present, is a small population. Wadi Halfa is 22 degrees north, and Lado is within 5 degrees of the equator; while from East to west we have over 15 degrees of longitude. In this area there are vast wastes of desert; but there are vaster valleys of fertile soil, and miles of plain, that can be made fit for multitudes of people, which no doubt will some day inhabit them. But at present, to reach this population with a force that does not seem altogether out of proportion to the number of people, is certainly a difficulty. Railroads and steam-boats make travel possible; and shorten the time very considerably, but still it is not yet possible, and never will be, to reach all of these people with a small force. This is a real difficulty.

3. Another difficulty is that of language. The common language of the Sudan, so far as we can say that there is a common language, is the Arabic. All northern Sudan speak the Arabic, together with the people of Kordofan and Dar Fur. The Government everywhere uses the Arabic; but the people of the South speak their tribal languages, and a few of them only know any Arabic.

Moreover Arabic is the language of Islam, and their sacred book—the Koran. Any help given to the extension of the Arabic language is so much help given to the spread of Islam.

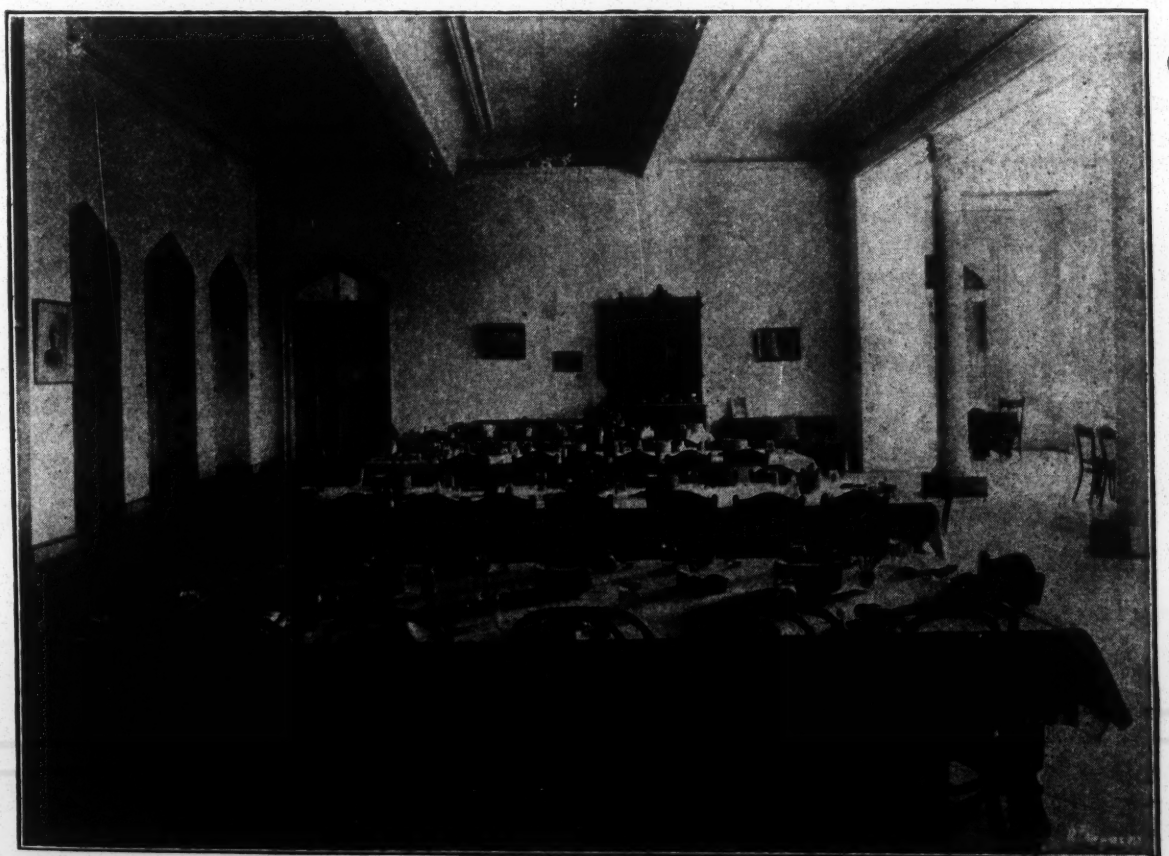
Then too, there can be no effective exchange of missionaries from one language to another, which is a very great drawback, certainly. The learning of a language, however simple it may be, and however gifted the missionary may be, is a tremendous undertaking, and few missionaries efficiently learn more than one. And yet it often happens that a missionary might do good work in another section of the country than that where he has learned the language, but where health forbids him to live.

Added to this, all the various languages of the South have still to be mastered, reduced to writing and a literature produced. An alternative is proposed for this, viz: to teach all of the tribes, South of the Arabic speaking people, the English language. In either there lies a very grave difficulty.

4. The ignorance and the degradation of the people form another difficulty. This is a difficulty that, perhaps, is common to all mission fields. But in none can it be more emphasized than in the Sudan. The north Sudan is Mohammedan. The Mohammedan women are everywhere degraded, even in the best parts of the Moslem world. But in most other places there is a certain amount of restriction of liberty, which is almost a necessity where people are not restrained by a conscience trained in the love and fear of God. The personal freedom given to many women of the Sudan, (if not to all,) works out to the corruption of the whole social body. Purity and chastity

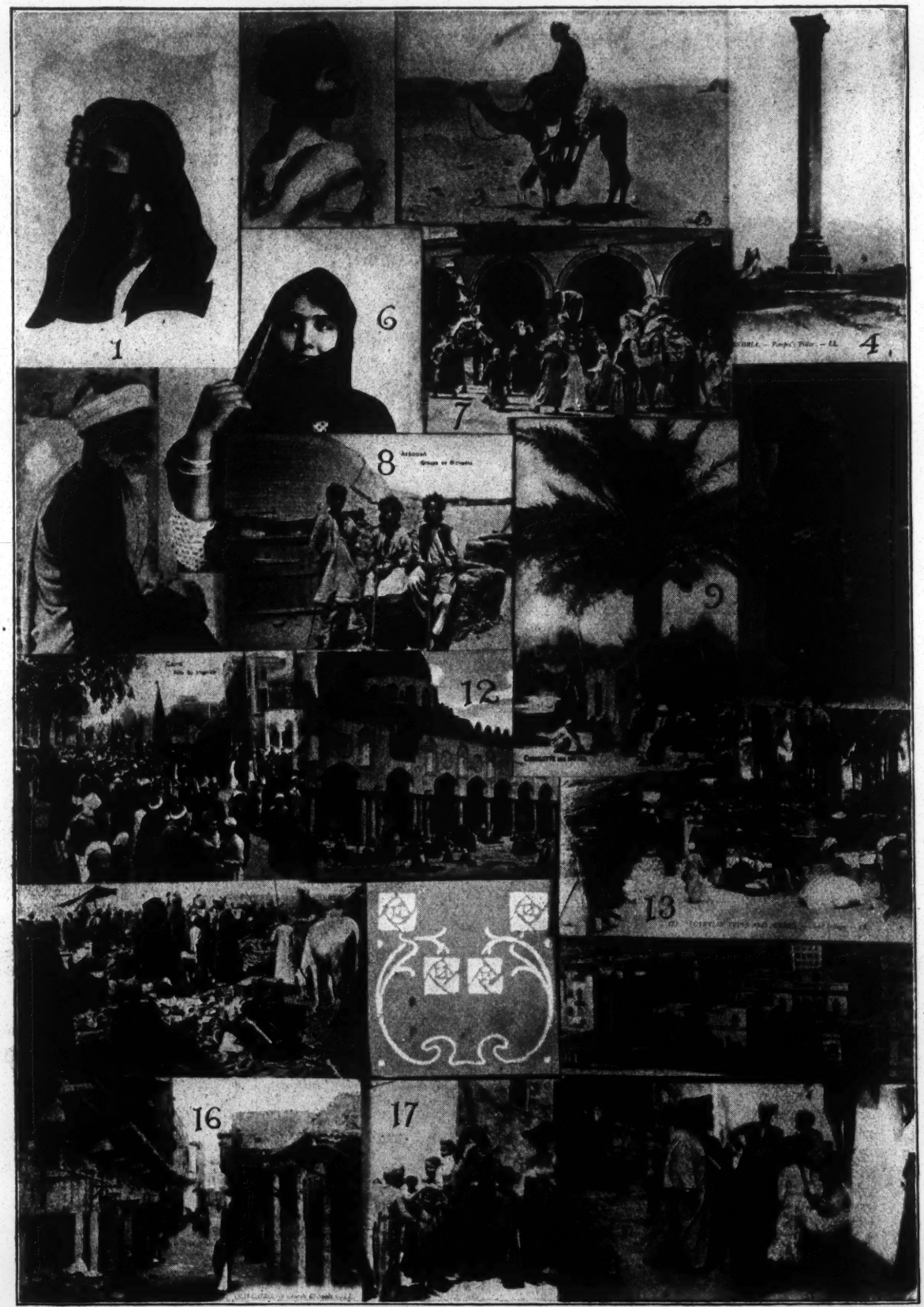
INTERMEDIATE AND PRIMARY PUPILS AT CHAPEL, CAIRO COLLEGE.

ELLA O. KYLE, LATE PRESIDENT OF CAIRO COLLEGE, STANDING, FIRST ONE AT RIGHT NEAR BLACKBOARD.



DINING ROOM IN AMERICAN MISSION COLLEGE FOR GIRLS, CAIRO, EGYPT.

FURNISHED BY MISSES ELEANOR AND MARY SAWYER, PITTSBURGH, PA.



SOME PEOPLE AND PLACES IN EGYPT.

1.—Egyptian Woman. 2.—Arab Girl. 3.—Bedouin in the Desert. 4.—Pompey's Pillar. 5.—Blind Beggar. 6.—Fellaha, a Country Woman. 7.—A Marriage Procession. 8.—Bichereen, a sect at Assuan. 9.—Mud Hut and Date Palm. 10.—An Egyptian Beggar. 11.—Mohammed Birth-day Festival. 12.—El Azhar, Mohammedan University, Cairo. 13.—A Fruit Market. 14.—The General Market. (Missionaries do good work in the market place). 15.—Alexandria. 16.—Bazaar Scene. 17.—Mohammedan District. (Very poor). 18.—Karnous District. (Bible Woman with her listeners.)

WHAT DOES THIS GROUPED PICTURE MEAN TO YOU?

of life are here virtues to be expected in the few. The value that has been attributed to these virtues in any other part of the world, even in the Moslem world, has here been completely lost. The men are naturally worse than the women. The fault, indeed, lies with the men. Let me give an example. The mother of one of the boys in the Home, and also of one of the girls in the Girls' Boarding School, has had four husbands, all of whom are living, but for convenience sake, have taken other women at other places, while she, also for convenience, lives with her fourth husband, while at the same time bearing friendly relations with the other three. This is no isolated case, there are many such, varied only by the conditions and conveniences of the parties concerned. Children are born and brought up in the atmosphere of such family life. Purity and chastity of thought and speech and life are not considered as virtues, are not considered at all, or at best by the very few.

Unfortunately the life of the foreigner (and the Christian foreigner, too,) has not helped to better this condition of things. It is impossible to live in this community, even for a missionary, without exepriencing in one's life the soul-destroying effects of this immoral atmosphere which we must constantly breathe, but against which we must constantly wage a spiritual warfare.

To dispel this darkness, to bring purity and life into this social body of corruption, is by far the greatest difficulty. With man it is impossible. With God all things are possible.

THE GREATEST DIFFICULTY.

5. But they are dead in their trespasses and their sins. Herein lies the greatest difficulty. Other difficulties might be met and overcome. A staff of missionaries might be secured and maintained sufficient to cover this vast territory of the Sudan, and bring the Gospel

STREET SCENE IN KARMOUS.—BIBLE TEACHING.

to *all* of the people. The financial difficulty might be met, and the ignorance of the people dispelled. But indifference to sin, the lack of sense of guilt before God, and their refusal to regard sin in its true nature, together with their fatal reliance upon the mercy of God to forgive and take away all sin, presents the greatest difficulty of all.

"This kind cometh not out except by fasting and prayer."

But, dear reader, do not for a minute believe that there are no encouragements. There are plenty of them for the missionary that is hard at work, and keeps his eye fixed on God rather than always contemplating the difficulties and trials. The first thing that we look for in an enterprise like this, is His commands and His promises. In some of these we surely cannot be mistaken. "Go ye into all the world," would certainly include the Sudan. A command that would send a missionary any where else would send him to the Sudan. Many of the promises that are applicable to other people, can equally be claimed for the Sudanese. "Ethiopia shall stretch out her hands unto the Lord," is a promise for the Sudan. The "land of the rustling wings," is a part of Ethiopia which includes the whole of our mission field in the Sudan, and it will be brought to the place of the names of Jehovah of hosts,—unto the Mount Zion.

ENCOURAGEMENTS.

Our encouragement is just as great as these commands and these promises, and just as sure as God's word. We might point to other things. To the fact that the people are intelligent and quick to learn. We could point to the future of the country, which, without a doubt, will some time become great, with its wonderful climate and its thousands of acres of fertile valley. But after all, these are calculation and prophecies of man, that may not be inspired of God, and never be fulfilled. But we come back to God's commands and promises, knowing that they are sure of fulfillment. Here we rest and take courage.

The Strategic Points in the Sudan.

Here is a term that we borrow from the military, and more and more we come to understand its appropriateness. Mission work has been brought to a science. Moreover, we have to meet an enemy. The greatest enemy to the Christian movement in the Sudan, is Islam. We hear a great deal about the propagation of Islam, and, sometimes we hear that missionaries from the great Mohammedan centers are being sent out to propagate their religion. This may be true, but I have never seen any of them here in the Sudan. And yet it is generally admitted that Islam threatens the whole of this part of Africa north of the equator. There are men at work that are as effective in propagating Islam as Christian missionaries are in teaching Christ. This is not making comparison between the two religions, for there is no comparison. The teachers of Islam can make their converts from paganism without any change of principle, or change of heart. A pagan is first reckoned a Mohammedan, and the prejudices and superstitions that make that pagan an efficient Moslem, are worked into his life later on.

A Christian gentleman, who was born in the East, and who knows the Mohammedans thoroughly, perhaps as those of us who were born in the West never will know them, advises strongly that Christian missions use the same methods for the propagation of Christianity that Moslems use for the propagation of Islam.

The great question here in the Sudan to-day is: "How to stem the tide of Islam from rushing on over the heart of Africa. Where shall we begin and how?"

To solve this problem we will ask some more questions. How does Islam do its work, so that it threatens all of the pagan peoples of the heart of this great continent? Can we use the same methods? The Moslem trader is the Moslem missionary. And I am sorry to say that the Christian trader is not always, or seldom, a Christian missionary. Now can we do the same? Can we send missionaries all along the line of the frontier and set them at trading, and thus forestall the Moslem? That is what we had thought as a wise policy, but the Government forbids missionaries trading. This gives the Moslem a decided advantage over the Christian.

The great point as it seems to me, is that we find the frontier of Islam, (which is about nine degrees north of the Equator,) and throw a line of mission stations across this frontier. If possible let them be trading stations. The traders must be Christian. There is nothing else that will so effectually stop the progress of Islam as this. This would require missionaries of unbounded tact and courage. It would not be conquering the enemy, but it would be holding it in check. Here it seems to me is the most important strategic point.

Another is along the Abyssinian frontier, from the Red Sea on the North-east to the Pibor River on the South. This is important because Abyssinia is not yet opened to Christian missions as it must be some day. Great numbers of the Abyssinians are passing back and forth over this border line for trading and service. Here is the natural approach to Abyssinia, and here is the great field for conquest for the Evangelical Church of Egypt, helped and sustained by the American Mission.

Again there should be an evangelical establishment of some kind in Kordofan and for Dar Fur. Here is a purely Mohammedan population for which nothing is being done.

Now with these strategic lines well manned, Khartum becomes the base, and also important. Whatever is done for the Mohammedans of North Sudan must eminate largely from Khartum. With this point all the other links of the great chain must be welded.

To do this effectually would require a large force of missionaries, and would require them at once. These frontier lines are constantly changing and constantly moving forward. In a few years there will be no use to try the expedient of checking the enemy in this way, for Islam will already have taken the great heart of Africa, and then we will have the more difficult task of reconquering them for Christ.

In the foregoing I have hinted at the nature of the social life in the Sudan. From what I have said the reader can form some opinion of the environment of our native Christians. Life is a constant struggle to keep good. The Christians native to the Sudan are not many. One or two in the South and as many in the North, that is all. But there are a number of Egyptian Christians, from both the Copts and Evangelicals, and there are Armenian and Syrian and Greek. Many of the Armenians and Syrians have been trained in Evangelical schools, and not a few come from Evangelical homes. But the lusts of the flesh and the pride of life, have drawn many of these down into the world. A few years ago, and even until now, there were many young men among these that are without

a home. The temptations for these have been very great, and to many overwhelming. Indeed the test that many of these pass through in coming to the Sudan, soon tries them out, and the Church is the survival of the fittest. The Coffee Shop and so-called Clubs, (which are only another form of saloon, although less harmful,) are great places for young men to congregate. Is it any wonder? The cool evening after a hot day, the clear sky and the splendid moon, the cheerful companions and pleasant drinks,—there is certainly something very enticing about it. But it a great place to lose one's Christian love and zeal and faith. There is not much Christian life in those who frequent the coffee house and the club.

But fortunately we are getting more homes. There is less excuse for the coffee house than formerly. There are meetings and libraries, and any evening any young man can find good companionship and rest in these. There are schools for the children, where even those not living in the city may send their children.

Of course to the great mass of the people away from some large center, the life of a Christian must be one of constant struggle, with his home life, the social life, the customs in religion and business. One Christian wrote me recently begging me to visit him in a far-off province and baptize his three children, as there had been no opportunity for their baptism. You can understand that to such all the means of grace must be found in his own home. This man and his wife are the only Christians in the village in which they live, and it is not difficult to imagine how desperate they at times become, and how discouraged.

However, we have had instances of young men in these very lonely places, having had strength to begin meetings, and thus preserve their own life by trying to save others. But the native Christian has so much to lift up, and so much to pull them down, the wonder is that they do live.

OUR MOSLEM SISTERS

THIS PAGE IS DEVOTED TO

Work Among Moslem Women

EDITED BY

MISS MINNEHAHA FINNEY, EGYPT

SOME ECHOES

From a Conference of the Missionaries in Egypt, with our Foreign Secretary, Dr. C. R. Watson, and Dr. Zwemer, who was also at this Conference.

Mrs. R. S. McClenahan said: "After the Conference for the Bible women at Christmas time and the Revival in the Assiut College, our Assiut women and girls organized a Volunteer Band. Assiut and neighborhood was divided into districts. Girls were put with older women to hold meetings. We emphasized home duties and covenanted not to neglect homes and families. We met once a month to talk over methods and tell results. The aim is to carry the news of salvation to our Moslem Sisters. The Volunteer Band numbers 27 who are preaching to 500 women every week, 200 of whom are Moslems. *The great need is for lady missionaries to plan, guide and direct all this work.*

Miss Buchanan: "The time has come when it is not at all difficult to get our Egyptian girls who have been trained and inspired in our schools to go into mission work among their own people, but they cannot do it without some one to guide, plan and go with them. The missionary ladies are so burdened with important work in hand that they cannot give the needed help."

Miss Ferrier: "*We plead for missionary women* to give their time to this great work of evangelistic leadership in Egypt to help our awakening Egyptian Christian sisters carry the Gospel to our needy Moslem Sisters.

Miss Thompson: "We must be very careful of these volunteer workers, especially young girls. I know whereof I speak. They *must have* a missionary with them or in very close touch with them."

Miss Kyle: "I feel sure that many of the graduates of the Girls' College will make fine evangelistic workers under the wise leadership of lady missionaries."

Mrs. Hart: "What about the millions of women and girls in these countless Egyptian villages, the fringe of which has merely been touched by our mission forces! They too are mutely pleading for better things."

Dr. Pollock: I have been impressed with the awful need in these Delta villages from a mere humanitarian point of view. Large meetings have been held and the accessability of the Moslems has surprised us all. But were there women among them? We must not forget the women and their appalling needs and the little children."

Mr. Coventry: In the work of Tanta Hospital 190 towns were touched. We have only very slightly worked 20 of these with any sort of evangelistic effort.

[Surely we do need lady evangelists to follow up the work of our lady doctors. She opens doors but is far too busy to go through them. To every medical missionary *twenty fellow-workers* are needed to take advantage of the opportunity her work creates. (This was the estimate made at the Lucknow Conference.) In Egypt there is *not one lady evangelist* to follow up the work of our lady doctors.]

Dr. Zwemer: "What does a Moslem man have in his life? What has a woman? I have a sister in China who has often told of the binding of a baby girl's feet causing her years of pain. In Moslem lands they crush their hearts. Oh! if we could just show to the young people in colleges at home the heart of the Moslem man or woman it would be all the plea needed to *fill up our ranks.* Oh! it would be done as a matter of chivalry. But that is not necessary for Christ lives and He sees and knows this need as we do not and He will meet it."

May these *echoes* resound in your hearts, Christian readers, and remind you to "pray without ceasing" that the Lord will *thrust forth laborers* into His harvest. "Christ, who knows the need, did not tell His disciples to pray for a harvest, but that God would send forth laborers into His harvest. And the harvest will always be equal to the quality and quantity of the laborers."

THE DAY OF OPPORTUNITY.

Two years ago the new GIRLS' SCHOOL in Cairo, Egypt was dedicated. This College will always be a monument to the memory of our beloved, and lamented Miss Ella O. Kyle, who for years has had a vision of better things for Moslem women and who exhausted her life's energies in making such an institution a reality. The effort she made marks a move forward for the women of Egypt. As Miss Kyle was wont to say when she plead for this school of higher learning, "We must prepare them for the day of liberty which will soon dawn." The only preparation which can safeguard them when it comes is the knowledge of Christ and the influence of Christian training and character. The tide has begun to rise for Moslem women and no human hand can stay it.

Young Women of America, who of you will come forward to help us in this day of Opportunity?

IT IS JOY! IT IS PRIVILEGE!

Mothers of daughters, who of you will be Twentieth Century Hannahs and lend unto the Lord?

EDITORIAL.

TRIBUTE TO THE MEMORY OF MRS. JOHN A. WILSON.

"I was dumb. I opened not my mouth; because thou didst it." No other language can express the thought in the mind of every member of the Women's Board, when the sad news reached us of the death of our beloved friend and fellow- worker, Helen Arnott, wife of Rev. John A. Wilson, D. D. Early in May she went to the summer home of the family in Northfield, Mass., where she planned to stay until the autumn, hoping to return in October fully restored to health. All her letters told of her busy, happy summer with her family, living in the open and fast becoming real well and strong. Letters were received from her in the morning concerning our Foreign Department and Junior Magazine; followed in less than an hour by the announcement that she had "entered into life," August 12, 1912. In the midst of his sorrow, her bereaved husband took time and thought to send a letter later stating that she had been feeling "unusually well and looking forward to going home in prime condition," when she was suddenly stricken with apoplexy at six o'clock Sabbath evening and passed away at one o'clock Monday morning.

At a called meeting of the Board the following was prepared for publication in our Magazine, and the Church papers sending a copy to the sorrowing family:

TRIBUTE FROM THE WOMEN'S BOARD.

Helen Arnott Wilson was elected a member of the Women's Board at its regular meeting, December 5, 1905. After a few months of general service, she was elected Editor of our Junior Magazine, the first issue under her direction appearing October, 1906. From that time until the Master called her home, that little periodical was her joy. She loved it because it was a sweet link between her and the dear children of the Church. One of her last pieces of work was to send to the printers all the material for the September number. Not the least of her monuments is her "Wee Magazine."

In November, 1908 she was elected Secretary of our Foreign Department. All who knew her will recognize at once her special fitness for this important position. Her warm loving heart, her abounding hospitality, her ready pen, her devotion to her Lord and the peoples for whom He died made her a favorite with all the Missions, so that the testimony given to our Foreign Visiting Committee was "We just love to see a letter in Mrs. Wilson's hand-writing." In September, 1909, ill health compelled her to resign from this department which she had filled so well only to resume it again in September, 1910, during the absence of the Foreign Secretary who was abroad for one year. Many a tear will testify to the loving esteem in which she was held by all our representatives in our foreign fields. They know they have lost a devoted friend.

As a member of our Board, she was one whom all loved to welcome and whose absence was always regretted. We considered her almost indispensible. Her wise judgment, her loving criticism, her calm counsel, her cheerful willingness to undertake all that was asked of her, made her a power among us. How hard it will be to have a meeting without her! "To depart and be with Christ is far better" for her; but for those who are left behind for a little while it means aching hearts and lonely hours. She was an unusually gifted speaker, although her naturally retiring disposition caused her to shrink from public work. Wherever she went among the women of the Church, she won their hearts by her persuasive eloquence, her rare literary ability and her sweet accent. One of the last letters she wrote speaks of an address she expected to make at Ryegate, Vermont, but the Father had planned otherwise for she was laid out of sight on the date of the meeting, August 13,1912. How comforting it is to remember that though her sweet voice is stilled on earth, it is heard in "the new song before the throne." She will be sorely missed by the children of the Church who eagerly looked for her monthly messages of love and guidance; by the Foreign Missions in India, Egypt and the Sudan, by the women of the Church who longed for her presence and her messages; by her colleagues, the members of our Board who depended so much upon her co-operation, and by the Church and Missionary Society of which she was a member. But what are all these compared to the empty chair in her home. We dare not speak of that but tenderly commend all her dearest to Him who has promised "Even as a Mother comforteth, so will I comfort thee."

May the Spirit whom she loved and served so well give her husband and children the peace which passeth understanding.

"She is not dead, but sleepeth." "Sustained and soothed by an unfaltering trust, she wrapped the drapery of her couch about her and laid down to pleasant dreams." May the Father give us grace to follow her, as she followed Christ.

COMMITTEE.

In the death of Mrs. John A. Wilson, many departments of women's work are bereft of a valuable, sympathetic friend. The Junior Magazine especially suffers a great loss. Following the severe bereavement her death brings to her husband, children and sister, Mrs. Fleming of Edinburg, Scotland, is the great loss sustained by the Women's Board where she was especially valuable as a dear coworker.

* * *

Junior superintendents be sure to make extensive preparation for your Junior Thank-Offering Day. Send invitations to every child in your congregation. Enclose envelope to carry their Thank-Offering to the meeting. Make this year of great importance.

The Women's Missionary Magazine unites its testimony to the life and worth of Mrs. John A. Wilson following the tribute from the Women's Board. The brief notice of this death is explained in that the message came when the forms were complete for September issue, and were only able to provide for the tribute from the Women's Board.

* * *

The new Junior Thank-Offering Responsive Service and envelopes should be ordered by every superintendent of Juniors *AT ONCE*. This new Service contains Scripture responses to God's calls, an illustrated story for each call. Order at once from 905 Publication Building, Pittsburgh. Pa.

MISS LULU W. HARVEY.

The retirement of Miss Lulu W. Harvey from the superintendency marks an epoch in the history of Tanta Hospital.

Since its beginning, eight years ago, she has been vitally interested and continuously active in its growth and development. Her understanding of Oriental character and customs and her rare linguistic ability peculiarly fitted her for her position. With patient tact and unselfish devotion she met the trying circumstances and disheartening difficulties incident to the establishment, equipment and maintenance of a women's hospital in a Mohammedan country.

Through her zeal in interesting her family and friends, both in Egypt and America, over four thousand dollars have been given for equipment and improvement of the hospital plant.

She leaves a grateful memory in the hearts of thousands of sick and comfortless ones who through the years have been healed and cheered by the faithful service and a skillful ministry.

* * *

In our plan to include in this Egypt and Sudan Special, an appropriate tribute to Ella O. Kyle, we find that the testimonials exceed the space possible to provide. Because of her great work accomplished and the wide influence of her missionary zeal, some suitable memorial volume should be published. Further time and correspondence will be necessary to do this. We regret omitting at this time the testimony from Miss Kyle's pupils in Egypt which came too late to take precedence of others received and in type. Especially interesting and of value will these be together with those already published when plans can be made for the publication in a permanent and attractive form.

* * *

IMPORTANT!

Contributions to the Sarah Foster Hanna Memorial Fund are to be sent to Mrs. M. R. Barr, 266 E. Bean Street, Washington, Pa.

* * *

There remaineth yet four months for the women of the United Presbyterian Church to gather in the Silver Anniversary Thank-Offering.

* * *

We are greatly indebted to our missionaries in Egypt and the Sudan for the excellent articles in this issue,—Egypt and Sudan Special. They furnish our readers with valuable information, that should result in renewed interest and increased obligation.

STUDY FOR THE MONTH.

OCTOBER — EGYPT AND THE SUDAN.

Bible Reading—John 8.

Roll Call—Name of missionaries.

Topics for Study.

1. Bible work in Egypt.
2. Strategic points in the mission work in Egypt.— The crisis of Christendom and Islam.
3. Service rendered by the Mission Colleges in Egypt to Egypt.
4. The story of our Egyptian Mission. (Educational and Evangelistic agencies.)
5. Endowing Medical Missions.

The Sudan.

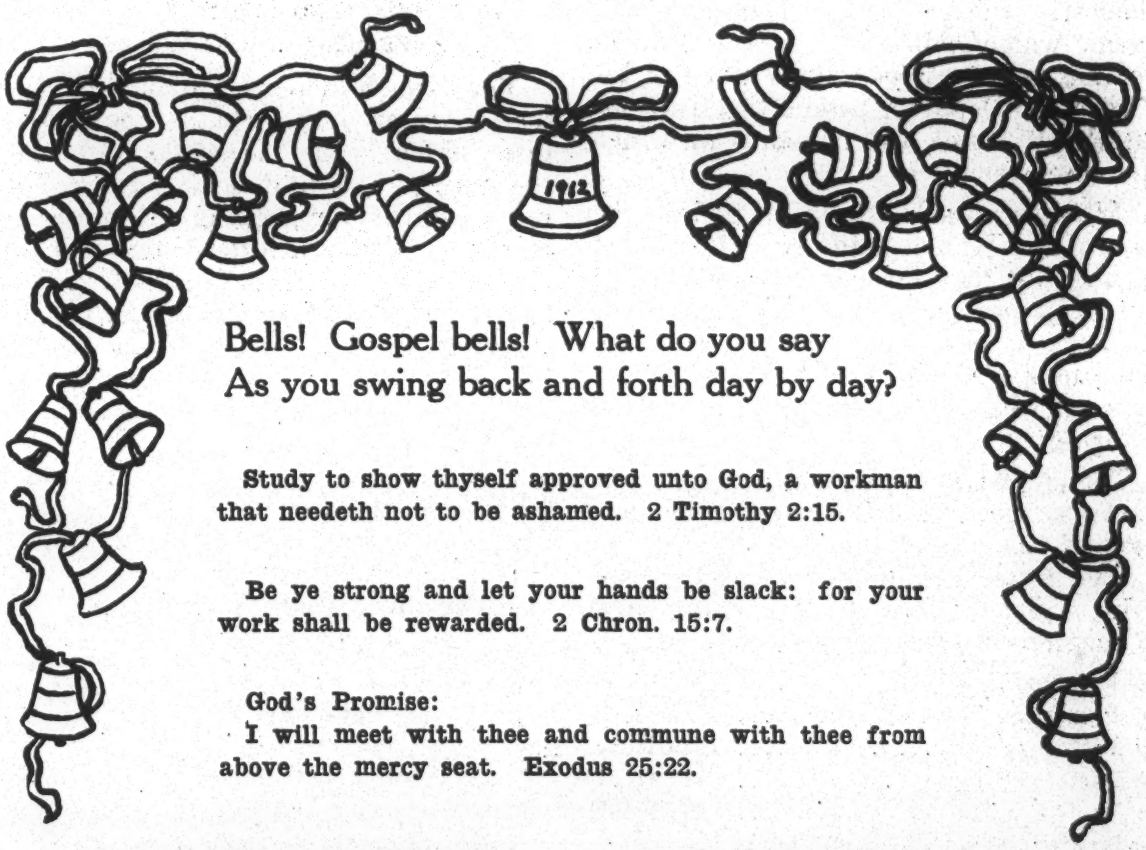
1. Difficulties and encouragements of Christian Missions to the Sudanese. The strategic points in the Sudan. The time to enter is NOW.
2. Possibilities of an agricultural mission.
3. The environment of our native Christians among non-Christians in the Sudan.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

Study to show thyself approved unto God, a workman that needeth not to be ashamed. 2 Timothy 2:15.

Be ye strong and let your hands be slack: for your work shall be rewarded. 2 Chron. 15:7.

God's Promise:
I will meet with thee and commune with thee from above the mercy seat. Exodus 25:22.

A THANK-OFFERING MESSAGE.

During July and August the attractions of lake and mountain and sea and country have been calling to the church's busy workers: "Come away from your toil and rest a while."

September, beautiful September will find many workers having returned to their homes with energies revived and quickened ready for another season of service for their Lord and Master. The beauties of nature having drawn them closer and closer to nature's God, as perhaps never before, are they not the better prepared to enter upon a year of activity in the work of building up of Christ's Kingdom?

This Silver Anniversary Thank-Offering Year, 1912, calls for greater interest, greater zeal, greater consecration and greater liberality. It is a year that should go down in history as one of the most successful in our women's work. In order to have it such, it will be necessary for every officer and every member of every missionary society to do her full part. A few workers here and there cannot make the year's work a success. The leaders may plan wisely and well, but unless all pray and push and pay, the close of this Thank-Offering Year, December 31, 1912, will find the results far short of what the women's work in all of its departments needs.

The forty-five unmarried missionaries in India, the thirty-two in Egypt, the three in the Sudan, and their work call for $100,000 alone. Nine more workers will be added to the number ere the close of this month. What of the nearly seventy workers in the home land among the Indians, Freedmen, Immigrants, Mountaineers and the spiritually needy in connection with city missions, the maintenance of school buildings, churches, teachers' homes, girls' and boys' dormitories, domestic science halls, hospitals and farm, which call for over $50,000 the coming year? What of the work in the Parsonage Department and the Ministerial Relief Fund, the demands of which increase every year?

All this work has been given into the care of the Women's General Missionary Society by the General Assembly without any appropriation for the support of it, hence it must depend upon the contributions of the Women's, Young Women's and Junior Societies and the Thank-Offering.

The question often asked is: "What part has the Thank-Offering in the support of this work?"

The total Thank-Offering — 1888 to 1911 — disbursed by the Women's Board to missions under its care, $713,344.75.

To Foreign Missions	$282,577.53
To Home and Indian Missions	111,728.06
To Freedmen	138,652.64
To Parsonage Fund	81,337.32
To Ministerial Relief	3,540.97
Designated largely by individuals to the departments	105,508.23

The story these figures tell is, that the Thank-Offering in the past twenty-four years has been a most important factor in the support of the women's special work for women and children.

In designating their contributions many societies fail to give help in some departments of the work, but in the distribution of the Thank-Offering by the Women's Board, every department gets a goodly share according to its needs.

In view of this fact, will not everyone of the 75,000 women and young women whose names are upon the church rolls rally to the support of the work by giving large offerings this year, 1912? Will not all help to make this Anniversary year a record year in prayers, in efforts, in membership, in subscriptions to the Women's and Juniors' Missionary Magazines, and in gifts?

Give according to the Scripture rule—"As the Lord has prospered"—and He will bless both givers and gifts.

A MESSAGE TO THE PRESBYTERIAL AND CONGREGATIONAL THANK-OFFERING SECRETARIES.

Very much depends upon what you do—*now—at once*—whether or not the gifts from your societies will meet the Lord's—"Well done!" or not. Your responsibility for keeping the subject of giving gifts of gratitude before the people is great. God has placed in your hands the power to make the Thank-Offering work a success or a failure. Leave not one plan *untried,* leave not one prayer *unuttered,* leave not one available gift *ungiven,* leave not one woman *unsolicited.* Many good Christian women fail to give because *heretofore unasked.* Plan now! Pray now! Solicit now!

The church needs your efforts!
The work needs your prayers!
The Lord needs your gifts!
He needs *you!*
You need Him!

Work, for I am with you saith the Lord. Haggai 2:4.

N. B.—Letters of instruction to Presbyterial and Congregational Secretaries can be secured for postage from Women's Board, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

THANK-OFFERING INGATHERING DAY.

As a nation, we have our New Year's Day, Christmas Day, Memorial Day, Independence Day and Thanksgiving Day.

As denominations we have our own special anniversary days.

The day of special interest and the one that calls for special love gifts from the women and children of the United Presbyterian Church, is Thank-Offering Ingathering Day.

Reader! Do you ask:—What is Thank-Offering Ingathering Day?

Answer:—The day when the special gifts of gratitude are brought together and laid upon God's altar as a love offering.

Q.—What is a love- (or thank-) offering?

A.—A gift given over and above all others as an expression of gratitude to God for His blessings and mercies.

Q.—Who owe to God Thank-Offerings?

A.—Every man, woman and child who has heard of the Savior.

Q.—How often are the Ingathering Days held?

A.—Once a year.

Q.—What time of the year?

A.—In the fall.

Q.—Where are the Services held?

A.—Sometimes in homes, but usually in churches.

Q.—Who are expected to attend?

A.—All are invited.

Q.—Why should all Christians desire to attend?

A.—That they may obey God's command — Come near, and bring Thank-Offerings into the house of the Lord. 1 Chron. 29:31.

Q.—What helps to interest persons in Ingathering Day?

A.—A liberal distribution of leaflets on giving, attractive invitations to the Services, notices from pulpits emphasized by sympathetic pastors, instructive programs, public and private prayer.

Q.—Where can the leaflets and programs be secured?

A.—From Women's Board, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

Q.—What leaflets are specially helpful?

The Relation of Young Women to the Thank-Offering.
Selfishness versus Liberality.
Whose Is It? — Mine or God's?
Is It Not Time?
Life Membership Question Box Opened.
In Partnership With God.
Thanksgiving and Thanksliving.
An Important Question — Does Our Lord Sit Over Against the Treasury?
Why I Give a Daily Thank-Offering — A Bible Bookmark.
Important Message — Pass It On.
What the Thank-Offering Blanks Tell.
Consecrated Givers.
The Christian's Song of Thanksgiving.

Q.—What is the cost?

A.—Only postage.

Q.—What special programs are recommended for 1912?

A.—The Grace of Liberality for Women's and Young Women's Societies, and God's Call to the Young for the Juniors.

Q.—What is the price of the programs?

A.—For the Senior programs: Per copy 2c; per dozen 15c; per hundred $1.00.

For the Junior programs: Per copy 2c; per dozen 15c; per hundred 75c.

Q.—What should be the most successful Ingathering Day in the history of the United Presbyterian women's work?

A.—The Ingathering Day of 1912.

Q.—How can it be made a success in attendance, in interest, in gifts?

A.—By the co-operation of pastor and people.

Q.—How can it be made a failure?

A.—By non-attendance, by lack of interest and sympathy, by with-holding the silver and gold which belong to God.

"Oh! the loads that we might lighten!
Oh! the lives that we might brighten!
If every one would help a little
Every day."

YOUNG WOMEN'S DEPARTMENT

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5

Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

CALENDAR.

The Sialkote Convention, September 25 to October 3, 1912.

TOPICS FOR OCTOBER.

Egypt and the Sudan.

SUGGESTED PROGRAM.

SING—Numbers 4, 42, 133, 281, 209, 146.

SCRIPTURE LESSON — Numbers 21:4-9; John 3:14-16.

PRAYER—for Egypt and the Sudan.

ROLL CALL—Thoughts on Missions.

PAPER—The value of the Thank-Offering to the life of a young woman.

QUIZ—Egypt and the Sudan.

(See July Magazine.)

1. For how many girls' schools are we responsible in Egypt? Locate them.
2. How is Miss Helen Gould touching our mission?
3. What interesting theme did one of the Tanta girls discuss in her graduating essay?
4. What does this indicate as to the progress of the Egyptian girls?
5. What effect on the parents?
6. What signs of the Holy Spirit's work among the girls at Luxor?
7. What new organization has been effected in connection with the Luxor girls' school? What is its aim?
8. How many hospitals have we in Egypt? Locate them.
9. How many dispensaries? Locate them.
10. Why have our young women an especial interest in this work?
11. What is the average cost per day for the patients?
12. Give incidents of the good work done at the hospital and dispensaries.

SEASON OF PRAYER FOR THESE.

13. Where is Dr. Anna B. Watson?
14. What new physician goes to Tanta this fall?
15. How does Tanta rank in size with other cities of Egypt?
16. What property was recently purchased there?
17. For what purpose?
18. At what cost?
19. Where was the money obtained to pay for it?
20. How many women missionaries have we in Egypt?
21. How many new ones go to that field this autumn?
22. Name them.
23. How many of the missionaries can you name?
24. How many women missionaries have we in the Sudan?
25. How many new ones this year?
26. How many schools?

PRAYER for the new missionaries.

PRAY FOR US.

We have just received a Sialkote Convention postal from Miss Lois Buchanan.

The Convention theme: "Christ for us, and Christ in us."

"Sialkote" desires the prayers of God's people everywhere and earnestly

requests all to whom this call comes to unite in intercession on behalf of the work centering in the Convention. "I said not....seek ye me in vain."

YOUNG WOMEN AND MISSION STUDY.

"Intelligence is the basis of conviction; conviction is the mother of action; action is the sole secret of victory."

This statement gives in a nutshell the reason for research on any subject. One of the most important subjects is that which deals with the upbuilding of the Kingdom — which Kingdom is coming through the instrumentality of Christian missions on home and foreign soil.

To deal with the problem successfully, unbiased knowledge of the field is most important. We would attach much importance to mission study, for out of this exercise come results, souls, families, nations redeemed.

There is no reason why any Christian of ordinary intellect and with access to papers, magazines, books, Christian worship should be ignorant of the *chief business* of the *Church*. There are many reasons why *young women* should be fully *awake* to the *facts*.

Frequently you hear a parent or other friend of some vivacious young woman who delights in the frivolities of life to the exclusion of any Christian development, excuse this laxity by the time-worn saying, "She is never young but once." This statement is true, but the unuttered deduction is false! Because she is *young but once* is the very reason her energies should be conserved and so utilized as to leave to the declining years only happy recollections on which to meditate. Her life should be so lived as to give the assurance of time well spent, deserving at the close the plaudit, "Well done!"

Young women have been given a large place in the support of the great missionary structure, forming a major share of the recruits sent out every year as single missionaries or wives of ordained men. It is they who open the heart of the country, the home, to the blessings of the Gospel; not only in the house-to-house visitation, but as teachers, doctors, nurses. How important that these young women should, like the tourist who expects to *see* a country to the best advantage, make a thorough study of countries, people, customs, religions while at home in order that they may the more quickly adapt themselves to the real task.

Knowledge begets a desire to be of service to all the needy. Ignorance hinders the growth of compassion; the natural desire to show kindness is in danger of becoming atrophied if one *purposely* lives on unenlightened. In such an atmosphere, loving thoughts regarding a lost world will not thrive. Woman has been most benefitted by the Gospel. The lack of appreciation so often evinced by her makes her at the same time an object of pity and criticism. Is it not true that *"The greatest monstrosity on earth is the Christian woman who is not doing her best for Christ?"*

Christian young women should be alive on the subject of Christian missions, because of its great boon to them and their sisters. The only way to be keen is to study. To meet in an organized class weekly, for a definite number of weeks, and with a teacher willing to spend and to be spent is an ideal way to come into touch with this most interesting study. The Literature Department can furnish helpful leaflets on organization of classes, the conduct of the same, teachers' manuals, missionary libraries, maps, and other helps.

October is a good month in which to begin a lesson course. The Fall is especially a time of preparation for the sustenance of physical life, during the winter months; stores are laid up for the unproductive season. It is also the rallying time for churches and church societies which have been more or less depleted because of the vacation period. As individuals, new life is taken on when the heat ceases, the rains come, and the fresh and invigorating winds begin to blow. Even the intellect has had a rest and is ready to enter into study with vigor.

Again, the November number of the Women's Missionary Magazine contains the outlined program for the study of the year; the class begun in October or early November has the advantage of this pro-

gram and can study with the mind somewhat fixed on it, thus making it more real in the monthly meetings of the society.

The class can furnish a program committee that will be able to formulate a very pleasing and instructive year's program. With a nucleus of girls, fresh from an inspiring mission study class, any missionary society will fairly bubble with enthusiasm. The program will take on new life. Dullness and inattention will vanish as if by magic, because the committee as well as the other class members, have caught a vision of the field through study, and have properly joined individual and task assigned, and so avoided misfits which often occur through a lack of knowledge of the subject.

Shall the study classes be limited to simply the young women who have attended the Missionary Conferences; shall those who have had exceptional educational advantages be the only ones to aspire to membership; will the small societies or those in rural districts be exempt from the *extra work*,—which we are prone to term it;—shall just those who have *nothing much to do* form the classes; or shall students, teachers, employees of stores, offices, mills, homekeepers sieze the opportunity? Shall it be general in any one section of the church and unknown in another?

Every young woman should avail herself, if it be at all possible, of the opportunity of mission study. *The chief business of the Church of Christ is world-wide missions.* We are co-partners with Jesus Christ. Our business as loyal members of the firm is to become alert and up-to-date on the details of the enterprise. The ideal method now at hand is the organized mission study class. Let every Young Women's Society plan to get down to determined work for we have

"Only one life, 'twill soon be past;
Only what's done for Christ will last."

IDA B. LITTLE.

HOW INTEREST YOUNG WOMEN IN YOUNG WOMEN'S WORK?

In discussing this subject, I know of nothing better than just to tell you the experience of our society which has grown in the past few months from a few, and for the most part, seemingly disinterested members, to fifty live wide-awake girls.

And just here let me say that while we speak of our members as *girls*, not all of them are single but some are married.

We have no more devoted members than those who have the cares of home and children. They are willing to do their share of the work and are faithful in their attendance at the meetings, and if there does not happen to be any one to keep the babies, they also come; we are always glad for the bright, sweet faces of the little "tots." A few months since, knowing that our society needed a change, the *Scrap-Book plan of study was adopted. This made quite a little work for our President in gathering up and distributing the questions before each meeting. She was faithful at the work and, as a consequence, one society began to improve. But still there were several of our members not working. You know there are girls and *girls*. Some of the very best and most sincere do not feel equal to the task of taking part in any public way, but give the same one's work along some other line, and they will be glad to help. We must have both the *Marys* and the *Marthas*.

The Executive Committee hit upon the plan of appointing several committees, each one to be responsible for some particular work. We have a Committee on Membership that reports new members at each meeting. One on *Magazine* that is *getting some new subscribers* for the paper. One on Information to see that there is something on the subject for the meeting. Another on Entertainment to see that new members and strangers who come to the meetings are made welcome and acquainted. Another on Flowers, the duty of which committee is to see that we have some flowers for decorations, which can afterwards be sent to the sick. And there are also the Anna Y. and Thank-Offering Committees to see that members attend to these matters promptly. And last, but not least, we have a Helping Hand Committee, the members of which plan that at each meeting we do something for somebody—

that we may be *doers* and not *hearers* only.

One evening we cut out quilt squares to be sent to the Warm Spring Indian Schools; another time we hemmed towels and tablecloths for the Norfolk Mission. This work we do during the Social Hour which follows the meeting.

We have been meeting at the homes of some of the members instead of at the church and in this way have been enabled to interest more.

Taking everything together, we feel that God is adding His blessing to our feeble efforts and that we are being used by Him to do our part to hasten the time when "His will shall be done on earth as it is in Heaven."

MARY W. SCOTT,
Cambridge, Ohio.
First United Presbyterian Church.

*The Scrap Book plan of study is this: We take up some topic, usually the one outlined in the Magazine. The President makes a list of questions on the topic, distributing a copy to each member a week or more before the meeting. We try to find the answers and have them written with the questions, then at the meeting the President asks the questions. If there are any which all of us have failed to answer, the President answers them and we complete our lists and paste them in blank books, hence the name *Scrap Book.*

Our society pays fifty dollars per year toward the support of Miss Anny Y. Thompson, and it is the duty of our Anna Y. Committee to see that the pledges to this are paid promptly.

M. W. S.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

INCIDENTS OF A SUMMER CAMPING TOUR.

DEAR FRIENDS:

Winter itinerating is the usual thing, but for the whole missionary camp to go out during the summer is quite the unusual. However, this is just what the Rawal Pindi district missionaries did. This is possible in this district, because our field extends on up into the mountains where it is cooler. Our goal was the mountain villages beyond Murree, one of our hill stations, but we marched about 65 miles on the plains before we began the mountain climbing of which we had 41 miles.

During this tour we made eight camps and had much to praise for in each one. The people received us kindly and listened eagerly to our message. Many said they had never before heard such good news nor seen missionaries.

One village we visited was called Asman (Heaven). We thought it well-named for the road leading to it was very hard, and with great difficulty we reached the village, but once inside, we found it a beautiful place, full of fruit trees, flowers and streams of water. The people, too, were very happy to see us. We first went to a Mohammedan house. As soon as we entered the house, women and girls began coming in and soon we had a large audience.

As we were leaving, the woman of the house in which we sat offered us Rs. 2. We said we could not take money. She insisted, saying we were at great expense and trouble for their sakes. When we refused again, saying we had come for them, not for their money, and if they would only remember and obey Jesus we should feel fully repaid, they said, "We'll remember, come soon again and tell us more."

None of these women could read so they did not buy any Gospels, but the men bought from Mr. Anderson. It will be a long time before we can go to that village again so we are very glad John and Mark, and Matthew, and Paul are there to help them "remember" and to "tell them more."

We went to the Hindus too, in this same village. Among them we found a number who could read and who gladly bought Gospels.

In another Mohammedan village after the women had listened to our message, they insisted on our having tea. We shut our eyes to the appearance of the tray and cups, and forgot that they had stirred the sugar with the finger, and drank their tea. The nice part about it all was that a large number of the women drank along with us, showing a brotherly, or sisterly, feeling.

At every camp men came to Mr. Anderson enquiring more fully the way of life. One young man, like Nicodemus, came late at night asking earnestly regarding salvation.

During this tour 700 Gospels and tracts were sold. How hungry these people are! Perishing! And you have the Bread of Life.

Lovingly yours for India,
ANNA M. HAMILTON.

EDITORS' NOTE.—This letter is written to the readers of the Women's Magazine by Mrs. B. Samuel, the wife of the Head Master of the Mission High School, Rawal Pindi. Many of our readers will remember Mrs. Samuel as Miss Mary McAuley, for many years the faithful Head Mistress of the Girls' School in this city.

RAWAL PINDI, June 19, 1912.

MY DEAR FRIENDS:

This Magazine is specially for women's work, but I would like to tell you a little of the work among the boys in Rawal Pindi Mission Boarding House. To begin with let me tell you how much Indian boys and girls need Christian boarding houses. The parents in most cases are illiterate, and hence can not help their children in educational or social or even Christian life, others there are who can just read and write a very little, and they are equally unable to teach their children. There are however a few, very few, who have education enough to teach their children at home or help them to prepare their lessons after school is over, also help them in many other ways.

We are glad and very grateful for the good Christian boarding schools we have for girls, but we are sorry to say we have no good boarding schools for boys. Of course, there are two old schools for boys, one in Lodhiana and one in Batala, but they are not as good as the girls' boarding schools.

Thinking of all these things we are trying here in Rawal Pindi to have a good boarding house for the Christians. We have a dozen boys in the Christian Boarding House and 42 in the Non-Christian Boarding House. The Christian Boarding House is an old house in which the former Second Masters of the High School used to reside. It can only accommodate 12 boarders, and is not a very comfortable boarding house; but this is all we have to begin with.

The boys rise at 5 a. m. these summer mornings, and are in school at 6.15 a. m. Then they come home at 9:30 a. m. for breakfast, and are again in school until 11:30 a. m. Then they rest until 2 p. m. and then prepare their lessons for the next day.

In the evenings from 6 to-8 p. m. they are on the play-ground, for hockey, football, cricket or tennis.

They have dinner at about 8:30, and then family prayers.

The Christian boys come regularly to all the church services, and in addition they have weekly Christian Endeavor meeting, and once a month they have a mission study circle.

This little account is sent with the earnest desire that those of you who read it will help us by your prayers, that we may have His wisdom in starting this boarding house, and that we may be able by His grace to influence and train these lives for the service of the King of kings.

Yours sincerely,
M. R. S.

MISS MINNEHAHA FINNEY,
EGYPT,

MISS ALFARETTA HAMMOND,
EGYPT,

MISS FANNIE BRADFORD,
KHARTOUM, NORTH SUDAN,

MISSIONARIES RETURNING TO THEIR FIELDS.

WE REGRET THAT SEVERAL MISSIONARIES RETURNING THIS FALL, FAILED TO SEND THEIR PHOTOGRAPHS AS REQUESTED.

Lois A. McCracken—Egypt.

Dr. Isabelle Shannon—Egypt.
Tanta Hospital.

Jeannette Hopkins—India.

Olive T. Mason—Egypt.

Olive Laing—India.

Mary M Pattison—Egypt.

Isabel Hosack—Egypt.
Tanta Hospital.

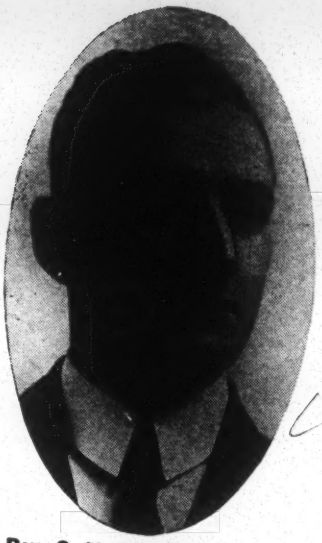
Minnie E Beatty—India.

Mabel B. Dickey—Egypt.

NEW MISSIONARIES TO OUR FOREIGN FIELDS, SAILING 1912. UNDER CARE OF THE WOMEN'S BOARD.

Courtesy of United Presbyterian

Elsie Elizabeth Grove—Sudan.



Rev. C. V. Clements—India.

Rev. Frank N. Crawford—India.

Mrs. C. V. Clements—India.

Rev. W. D. Mercer—India.

Mrs. Frank N. Crawford—India.

Mrs. W. D. Mercer—India.

Rev. J. Wallace Baird—Egypt.

Rev. W. D. Gilmor—Egypt.

Mrs. J. Wallace Baird—Egypt.

Rev. J. W. Acheson—Egypt.

OUR NEW MISSIONARIES SUPPORTED BY THE GENERAL ASSEMBLY, SAILING 1912.

OUR NEW FOREIGN MISSIONARIES.

THE LANGUAGE STUDY CLASS AT NEW WILMINGTON CONFERENCE, AUGUST 16-30, 1912. REV. THOMAS F. CUMMINGS, RECENT MISSIONARY TO INDIA, INSTRUCTOR, IN THE FOREGROUND.
DR. ISABELLE SHANNON AND MISS PATTISON NOT ABLE TO BE PRESENT.